

# THE CANADIAN FORUM

Twenty-Seventh Year of Issue

September, 1947

Britain's Burden



*G. M. A. Grube*

Doctors in Saskatchewan

*Margaret Carroll*

The American Authors' Authority

*Robert Leigh Weaver*

Short Story

*Elizabeth Hay*

RECORDS — FILMS — BOOK REVIEWS

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THE CANADIAN FORUM

16 Huntley Street

Toronto 5, Canada

## O CANADA

E. E. Carter, owner of the Cadillac Livery called the strike illegal. He denied he was opposed to a union but said the men had been fired for agitating among the drivers for a \$5 a week increase.

(Globe and Mail)

The painting is one of 75 in an English collection belonging to Rt. Hon. Vincent Massey. It depicts a well-built woman. Officials of the provincial exhibition at Regina said it was "too intimate for children and country people to see."

(Globe and Mail)

Mrs. Leila Rogers testified that her daughter, Ginger Rogers, refused to say a line in "Tender Comrade" which read:

"Share and share alike—that's democracy."

"I think that's definitely Communist propaganda," she said. "You know that isn't democracy."

(Vancouver Sun)

"A person with ambition but no capital can attain independence on Ontario farms . . . There is no better place."

"Ontario is a land of good homes. The average Canadian workman can expect . . . for \$3000 payable in twenty years at \$25 a month, a five-room bungalow of brick or frame construction."

(Excerpts from Ontario government brochure distributed in England)

EDMONTON (CP)—"Alberta does not need imported European doctors and should not entice them here," Dr. W. Bramley Moore, secretary of the Alberta Medical Association, said. He was commenting on a statement suggesting European doctors be brought here to relieve the shortage of medical practitioners.

" . . . There is an apparent shortage of medical men in some of Alberta's rural areas but we hope that the situation will readjust itself within the next year as more doctors move to the country."

(Vancouver Province)

The people of this country should be ambitious and virile, glorifying in their ability to go ahead under their own power to limitless goals. They certainly should not be scheming to find means whereby they can live on a benevolent bureaucracy.

(Windsor Star)

Steve Zuzloff, owner of the Queensdale Restaurant, Bloor St. E., was fined \$10 and 10 days after he had pleaded not guilty, to a charge of keeping a dirty restaurant yesterday. John Grudeff, acting for Zuzloff, declared: "This is one of the biggest and cleanest restaurants in Toronto, and the owner has to keep his place clean because all his customers are from Rosedale."

(Globe and Mail)

Mimico, Aug. 5 (Special).—J. W. Caldwell, 23, and Austin Gallagher, 19, both of Mimico, today were fined \$3 and costs each on a charge of bathing or swimming in a public place without bathing suits . . . Caldwell explained that he and his companion were taking a bath.

"You would do better to take a bath in your own bathtub," said Magistrate Hollinrake.

"That's the difficulty," replied Caldwell. "I haven't got a bathtub."

(Globe and Mail)

This month's prize of a six months' subscription goes to Mr. W. L. Archer, Toronto, Ont. All contributions should contain original clipping, date and name of publication.

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# THE CANADIAN FORUM

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## Financial Colonialism

Few Canadians can have heard without shame, on August 7, that Britain had agreed to pay for half her *Canadian* purchases with *American* dollars, and that this had already cost her 220 million (U.S.) dollars *during the last year*. We should not have had to wait for an incidental reference in the British house. When our government does a crude deal of this kind, they should at least have the courage to tell us themselves.

The date is important, for it shows that our government requested convertible sterling even before July 15, set by the American loan. How much this convertibility adds to Britain's difficulties is discussed elsewhere in this issue. We are quite literally taking the food out of British mouths to pay for our luxuries. For it is the shortage of U.S. dollars alone which has forced the British to tighten their belts again and reduce their imports by \$48,000,000 a month.

The British have said they regret they will not be able to continue this service to us after the loan runs out in October. They should stop it at once. More than that, we should make available to them again the \$220,000,000 we have taken.

We have indeed an important dollar deficit of our own. But Canada is big enough and strong enough to deal with it on its own power without running, like an incompetent oaf, to the apron strings of the mother country. We can float a loan ourselves in New York (not a good way to deal with a permanent problem); we can devalue our dollar; or we can at least limit imports from the U.S. to exclude luxury goods and luxury travel. Any of these methods, or any combination of them, is better than what we are doing now. We are told that Mr. Abbott will not consider any change; if so, perhaps the government should reconsider Mr. Abbott.

Whatever methods we use, they must be at our own expense, not Britain's. Canada has given Britain much needed help to date; let us not spoil that record by this kind of 'me first' policy. For sheer callous selfishness it can be compared only to the determination of the Premier of Ontario to strip Britain of as many skilled workers as possible in her hour of direst need in order to "make Ontario strong" and no doubt also to "keep Ontario British."

## B. C.'s Bill 39

Among the restrictive labor laws recently passed on this continent, British Columbia's "Bill 39" is outstanding. It was passed last March by the Legislature against the strongest protest of the CCF opposition. Among its most pernicious clauses are: one which allows company unions; one which insists on the following procedures before a strike can take place (a) negotiation, mediation, conciliation and arbitration, (b) a government supervised strike ballot, and (c) a two weeks' cooling-off period; another clause which provides for prosecution of the union, the officials, and the members of the union individually in cases of illegal strikes.

Recently this Act received its first test. The employees of a laundry in Nanaimo went on a spontaneous strike when two workers were dismissed: one for absence while attending a union convention (allowed by the union agreement), the other for absence granted by the plant superintendent to nurse her mother. The union at the time was negotiating

for a new agreement, so the strike was technically illegal, though its cause had nothing to do with the negotiations.

The Government laid three charges under "Bill 39": against the employees individually, for striking illegally; against the negotiating committee for authorizing or being party to the strike; and against the union itself for calling or condoning an illegal strike. The strike and the Government's action in laying charges became the centre for province-wide opposition to "Bill 39." Picketers paraded and many meetings were held.

In the ensuing police-court hearing the magistrate condemned the Act as being cumbersome and inadequate. The employees were found guilty and fined \$1 and \$1 costs each. The charge against the negotiating committee was dismissed. The charge against the Union is still pending, awaiting an Appeal Court decision as to whether a union is an entity which can be sued.

The 59-day-old strike was settled very soon after the police-court hearing; all employees to be taken back and the two dismissed women to be reinstated. Since then unions in several concerns have stated that they are carrying out their own strike vote upon the breakdown of negotiations, ignoring the Act. "Bill 39" is in for rough weather, and undoubtedly will be amended at the next session of the Legislature.

## The Film Board

Canadians interested in the arts and in adult education should turn their attention to the National Film Board. Organized by John Grierson, the Board during the war assembled an impressive group of young native artists and turned out a series of films that commanded admiration in the Americas, Europe, and Asia. Two theatrical series, a large number of 16-mm. films directed to farmers and industrial workers, a few Kodachrome films on Canadian painters, and many brilliant pieces of animated drawing—all these came out of a dilapidated old fire-trap at the mouth of the Rideau River.

Since the war, the stream of production has become a trickle. Parliament has appropriated much less money for the Board (though this year's appropriation was slightly better than last year's). It was natural that Grierson, Legg, Hawes, McLaren, Spottiswoode—the eminent British figures who came to start the Canadian enterprise—should disappear. But the others, the natives, who had found in NFB the one place where a Canadian artist could work with an exciting medium and a reasonable degree of freedom, have been drifting away too.

The attacks of Progressive-Conservative and Social-Credit MPs are largely routine attempts to embarrass the government. Attacks in the press have been frankly inspired by older government departments which were always jealous and suspicious of the vigorous and irreverent young organization. Both types of attack sound convincing to the section of the public which knows nothing of the non-theatrical productions of the Board and judges it by the 35-mm. work which is losing its quality and is being nearly boycotted by the commercial distributors.

Nevertheless, without joining in the malicious attacks, we must recognize that there is something wrong within the Board. The old verve has almost gone. Mr. Grierson is an



inspiring leader but a bad organizer, and he failed to build for the future. The present Commissioner, Ross McLean, is a good administrator with useful political connections, but not an imaginative leader. The government is nervous of giving its artistic employees too much rope. Altogether, despite current attempts at reorganization, NFB now presents a rather depressing spectacle.

NFB is too valuable, as a domestic asset and as a source of cultural exports, to be allowed to slip back into the status of its obscure predecessor, the Government Motion Picture Bureau. It must be made more independent of political interference, better equipped with native talent, and more conscious of its old faith in itself and in Canada.

## Japanese - Canadian Property

For many months the Co-operative Committee on Japanese Canadians and other interested groups have been pressing the government to set up a commission to investigate and make restitution for the losses suffered by Japanese Canadians as a result of the forced evacuation of the Pacific coast in 1942. It was hoped that the appointment of such a commission would bring to an honorable end the far from honorable record of the government's treatment of its Japanese Canadian citizens during the war. However, it looks as though the record is to end as it began: with political considerations outweighing justice.

The government has appointed a commissioner, Mr. Justice Henry Irvine Bird, but his task is not to see that the Japanese Canadians receive fair compensation: his task is simply to find out if the Custodian did or did not "exercise reasonable care" in his disposition of Japanese-Canadian property. The terms of the commission are so narrow that they are practically useless; they will involve the Japanese Canadians in a complicated investigation from which they can hardly hope to regain a fraction of their losses. To secure any compensation the claimant must prove that the Custodian acted carelessly. The case for compensation has never been based on the lack of care of the Custodian: the major losses resulted from the forced evacuation at a few hours notice without any opportunity to make provision for the sale or care of property. Under these conditions it was inevitable that market values should be abnormally low, even if the Custodian did "exercise reasonable care" to secure a fair market value. In many hundreds of cases the properties were lost or disposed of before the Custodian took charge.

Once again the Canadian government has disgraced itself by falling far behind the American government in giving justice to its citizens of Japanese origin. The Bill proposed to Congress by the American government provides for compensation for Japanese Americans for all losses "naturally and reasonably arising from the evacuation orders." The contrast is still more to our discredit when we remember that in the United States there was no wholesale disposal of the property of the Japanese Americans without their consent.

## Halifax

While the Liberal candidate won the recent Halifax by-election, Mackenzie King could not get any real satisfaction from it. The Conservatives had even more reason to be disturbed by the results, and their post-mortem statements showed their concern. The party which gained encouragement from the by-election was the CCF.

Strangely enough, the total vote cast in the by-election on July 14 was almost a thousand larger than the vote in the 1945 general election. This does not usually happen, and

probably indicates the state of anxiety with which the people of Nova Scotia are facing their return to the status of inhabitants of a depressed area.

The party votes are interesting. The Liberals lost almost two thousand votes, and the Conservatives almost four and a half thousand, while the CCF gained slightly more than seven thousand votes. This meant that the CCF climbed into second place, and polled 30 per cent of the popular vote, instead of 16 per cent which their candidate received in 1945.

In the Nova Scotia political situation, the results of the by-election were extremely significant. There is no Conservative member in the provincial legislature. The CCF is the official opposition, even though it has only two representatives in the legislature. The Conservatives have been without a Provincial Leader for the last three years, and the morale of the Tory organization in the province was very low, even before July 14. The complete failure of the Conservative candidate to make any real showing in the by-election has probably dealt Conservative prospects in Nova Scotia a fatal blow.

The basic cause for the result was undoubtedly the fact that sections of the Maritimes, including Halifax, are already suffering the beginnings of depression. Perhaps it is more correct to say that they are quickly going back to what is "normal" for them, even in prosperous peace-time.

The CCF campaign centred around the proposition that only deliberate economic planning designed to develop the economy of the Maritimes, in spite of monopolistic obstruction, can lift the Atlantic provinces out of their permanent state of depression. The CCF pointed to the excellent work being done by the British Labour Government in the pre-war depressed areas of Britain, and outlined a constructive similar program for the Maritimes, which are Canada's equivalent of South Wales and other areas of Britain. Undoubtedly the large CCF vote was in great measure due to an acceptance of the CCF approach to the particular needs of the Maritimes and of Canada.

## Palestine

There seems to be a horrifying inevitability about the current history of Jewry. It may be deplorable that the sentimental nationalism of the Zionist movement should have such a hold on so many Jews. But Zionism alone offers to the Jews of Europe a faint hope of escape from the lingering horrors of the recent past. In Palestine, reprisals and counter-reprisals mount up at an alarming speed. The psychopathic fury of the Stern gang and Irgun works on the nerves of the British troops until they become excellent prospects for a fascist revival.

Into a situation made tenser by the frustration of a large attempted immigration and the consequent revival of military activity by the intelligently-directed Haganah, came the execution of three Irgun prisoners and the immediate murder of two British sergeants whose bodies were used as a booby-trap. The dramatic nature of this atrocity, though it was only one of many in the ghastly recent history of Palestine, naturally caught the imagination of the outside world and caused a sudden outbreak of anti-Jewish violence in England.

It is hard to see any explanation of the terrorists' behaviour save sheer insanity; for every new act of violence that is not against strictly military targets is a new setback for the National Home and a new threat to the welfare of Jews in other countries. It is to be hoped that the outbreak in Britain comes merely from minor fascist agitation work-



ing on the sort of war psychosis that once made otherwise sane people refuse to listen to German music; for that is a small and temporary illness in a politically mature country. There is also hope that this last incident will crystallize the anti-terrorist feeling of most Palestinian Jews and make room for wiser leadership. The immediate resignation and warm expression of sorrow by the mayor of Nathanya, where the incident took place, may be an indication of a better future; though the immediate arrest of this same mayor was by no means an encouraging response.

Meanwhile, friends of the Jews on this continent should exert constant pressure on our governments to allow Jewish refugees to choose these countries instead of Palestine. We offer our hand to our old antagonist, the *Globe and Mail*, whose penetrating and compassionate editorial of August 6, "Victims of Prejudice," could serve as the start of a new campaign to save these persecuted and bewildered people.

## Indonesian Tea Party

Back in March the Dutch and Indonesians signed an agreement very similar to that of Britain and India, in which the Indonesian Republic was recognised to have *de facto* sovereignty over Java and Sumatra. This political arrangement clashed with the fact that economically the Dutch are only one of several foreign investors in the country, and the usual revolutionary developments of sabotage and unofficial acts of expropriation, designed to get rid of all foreign exploiters whatever language they spoke, soon began. The Indonesian government agreed to meet all Dutch demands for protection of property, but the Dutch claimed that the situation had got out of its control, and began a full-scale war of reconquest. The Dutch are not strong enough to protect their own holdings without getting the support of American and British interests in pulling their chestnuts out of the same fire. In July that great champion of democracy, the U.S. State Department, threatened to withhold a bank loan from Indonesia until all Dutch demands had been granted, and Mr. Bevin attempted to second the absurd claim of the Dutch that the war was an "internal" affair of their own—this after they had themselves recognised Indonesian independence. However, the matter was referred to the UN, which attempted to make the U.S.A. sole arbiter. The Indonesians naturally refused this, and the case went back to the UN, which is still delaying while the cease-fire orders are being ignored on both sides.

The effort of Western private enterprise to stampede governments into trying to hold down the vast movements toward independence in Asia is going on in China on a much bigger scale, and may soon spread to India, so that Mr. Gromyko's warning that the Indonesian situation could involve the whole world in war again is not mere rhetoric. Such a war could be waged without benefit of atomic bombs; the Indonesians are counting less on organized resistance than on a guerilla warfare which would soon exhaust Dutch resources, and the same strategy carried out all over Asia could ruin bigger countries than Holland. It would be fantastic if the United States, which owes its existence as a nation to having blown up the mercantilist theory of empire, should be dragged into this appallingly futile effort to force the same theory on others.

*The Canadian Forum is an independent journal of progressive democratic opinion. The opinions expressed in signed articles are not necessarily those of the editors, and the editors speak only for themselves.*

## German Assets

The Russian seizure of the Lobau refinery and some other industries in the Soviet zone of occupation in Austria raises again in acute form the question which was the main stumbling block to the completion of the Austrian peace treaty in Moscow. It will come up again at the meeting of foreign secretaries scheduled in November, and meanwhile a four-power commission is (and was at the time of the seizures) sitting in Vienna to find a solution.

The 1945 Potsdam declarations decided that no reparations would be exacted from Austria, but that "German assets" could be taken over by the Allies in their various zones. But the word was not defined; as in so many things it was left for later agreement. The formula proposed by the Americans is that such assets be considered German as were German property before the war, or such as had become German property during the war without force or *duress*. The snag seems to be in the last word, for the Russians want to consider as German any assets not acquired by force or without compensation. Any sale would then be valid. But the Germans acquired many properties by more or less forced sales which cannot be said to have been acquired by force. The difference is considerable: 209 enterprises were reported seized by the Russians by May, of which only about 90 are reckoned German assets on the American formula, according to Dr. Adolf Scharf, the vice-chancellor and chairman of the Austrian Socialist Party.

Further, the Russians demand that all the profits of these industries be transferred to Russia; that these properties become extra-territorialized in a sense, not subject to Austrian laws such as, for example, nationalization. Though some British and American property seems to be involved (in Lobau, for example), it is only fair to add that by far the greater number of properties concerned are in the Western zone, and to these the more generous American formula would of course also apply. Even for the fewer German assets which their own formula would allow them to take over, the Americans have not asked for special privileges.

One may sympathize with the desire of the Russians to take all they can, in default of reparations. But they agreed



not to exact reparations. Their present attempt to benefit from forced sales to the Nazis is surely wrong. And it is interesting to find that in other countries in their sphere of influence where the Communists are actually in power—in Poland, Finland, Czechoslovakia—they have not applied the same formula but achieved a compromise by negotiation. At the time of the last seizures, the Russian delegate to the joint commission then, and still, sitting to find a solution, stated that in his opinion the matter did not concern the commission at all.

## Thumbprints

The labor trouble at the Saskatchewan government box factory was speedily settled. According to reports, there was hasty action on both sides: the men refused to work when two of their number were dismissed for cause; the manager then unwisely dismissed them, thus changing a spontaneous strike into a technical lock-out. The old party press tried to make the most of the incident. However, the lesson rather seems to be that such incidents are far more easily settled when tempers cool if there is essential goodwill on both sides.

\* \* \*

Those who fear for freedom under socialism should note the little publicized passage through the British House of Commons of the Crown Proceedings Bill which abolishes the special position of the Crown in litigation and makes it liable to prosecution in the courts. The Crown in this connection means the government and the Bill represents an important addition to the freedom of the subject at a time when state activity is greatly increasing.

\* \* \*

A recent survey by the *New York Times* shows that in the world today, starving for food and higher production of necessary goods, there are 19 million men under arms, and that expenditures on armaments exceed twenty-seven billion dollars. More armies and more armaments than before the last war, in spite of the disappearance of the armies of Axis countries. After global war, global madness which, unless stopped, may well lead to global race suicide.

\* \* \*

Mr. David B. Mansur, president of the Central Mortgage and Housing Corporation, sees the position very clearly. There are three possibilities ahead: Prices could come down; the government could move in more than it has and build homes and rent them or sell them on a subsidized basis; or a sharp reduction in national income and employment would solve the whole shortage quickly by killing the demand for homes and making people double up.

The government will not do the second, there is no sign of the first. That leaves the third "solution." But how much further can this doubling-up process go?

\* \* \*

After diligently painting the backs of some recent commemorative postage stamps with the editorial tongue, we suggest that in future special stamps should be designed for one lick and not for collectors' albums. The current issues are artistically mediocre, but at least there is nothing as bad as one of our early ventures into this field: a Mercator world map with the Empire in red and the caption beneath "We hold a vaster empire than has been"—as stupefying a bit of syntax as we ever shall have hoped to see.

## Britain's Burden

► IN DISCUSSING BRITAIN'S present economic crisis, it is important to keep in mind what she had already accomplished. Her exports had risen, by the end of 1946, to 110 per cent of the pre-war figure, and her current imports were only between 70 and 80 per cent of pre-war. This would be a considerable adjustment for any country; in view of Britain's position as the war ended, it represents no mean achievement.

It is not enough. And the chief reason is that Britain had to sell the major portion of her foreign investments to keep the war going, so that the interest on those investments is no longer available to pay for a part of her imports. To adjust to such a loss, and to make up for the devastations of war obviously needed time. To provide the necessary time was the purpose of the American loan. While the British got only three quarters of the loan they asked, they hoped for a breathing space of about three years. Instead, owing very largely to the rise in American prices and the terms of the loan, they have had only fifteen months.

The non-discrimination clause of the loan prevents the British from buying on special terms where most convenient. Britain may not limit her purchases from the U.S. by quotas; her markets must remain open to all for the same goods. She may not decide to buy certain goods from sterling areas rather than from America. Hence she cannot, for example, regulate the imports of American movies or tobacco; she can only tax them. It is true that shortages in other countries have made this clause less onerous to date, but now that she must cut dollar imports, it has become an intolerable burden.

Then also, sterling had to become freely convertible on July 15 last, for current transactions, so that any country which sells to Britain can freely convert the sterling she pays into dollars. "This means," said Mr. Attlee, "that the exports we sell other countries are paid for in a currency we cannot use to cover our deficit with the Western hemisphere, and the countries who receive sterling in payment for what they export to us convert that sterling immediately into dollars so as to cover their deficit in dollars." With everybody short of dollars, Britain in effect has to make good not only her own dollar deficit, but, in whole or in part, that of a large section of the world, including Canada.

The American loan was never popular in Britain. The only defence the Chancellor of the Exchequer made at the time was that beggars could not be choosers. The hope was to develop multilateral world trade on a healthy peace-time basis before the loan ran out. It did not happen. Further, the British have been paying over one hundred million sterling a year to feed their zone in Germany, a good deal of it in dollars. Other countries, who have their own difficulties with dollars, are driven to restrict the imports with which the British are trying to pay for their own imports. Then the storms and floods of the past winter cost the British \$800,000,000 in loss of export income. Both Britain and others get less for their dollars as American prices have risen 50 per cent; the shortage gets ever worse, and with it the strain on British dollar reserves.

The rate of deterioration can be seen from the recent British withdrawals on American credits. During the last six months of 1946 they withdrew \$600,000,000; during the first six months of 1947 they had to withdraw \$2,050,000,000, and \$700,000,000 in July.

Among the new proposals of the government to deal with this situation, the economies have attracted most attention, but no mere economies are going to bridge the gap. The

drastic proposals to save imports cannot amount to more than one billion dollars a year. The most distressing of them is a cut of \$48,000,000 a month on food imports—one dollar per month per head of the population. Here surely the non-discrimination clause must be relaxed so that they can find alternative sources of supply. Cuts in imports of timber, petroleum and various consumer goods will certainly restrict the amenities of life! They will even interfere with programs of reconstruction. After doing her best for world trade, Britain is now forced to take measures that can only restrict it further.

But Mr. Attlee did not put the economies first. He made it quite clear that the way out of the emergency depends on higher production and higher exports. Coal, steel, transport and agriculture are asked to make another gigantic effort to increase production. If they succeed, and only if they succeed, the rest will follow. It is quite obvious that this needs the most whole-hearted co-operation of the whole people. Much depends on a widespread understanding of the situation and the trust they put in their government.

It is typical of the British that the only responsible criticism has been that the proposals do not go far enough. This criticism takes three main forms, and comes also from the government's own supporters.

The first is that many of these economies should have been made long ago. This is a question of timing, and of balancing financial needs against the strength and morale of the people who needed a breathing space after the war, and also after the unusual winter hardships. The sudden worsening of the last few weeks was apparently unexpected by anyone.

The second criticism is that the armed forces should have been more drastically reduced, which ties in with foreign policy as a whole. It should be noted that the government has now proposed greater reductions (though no major change in policy) by deciding upon total forces of 1,007,000 by next March. The total releases for productive work are estimated at 830,000.

Lastly, many government supporters consider the process of socialization too slow, and particularly that the steel industry should be socialized. This is being delayed. It is the last great measure of socialization on the labor program that has not been implemented. Experience seems to show that there is a danger here, though it should be remembered that controls extend far beyond socialized industries.

The emergency is transitional in the sense that reconstruction and readjustment will have to be completed—it is actually well under way — more quickly and under harsher conditions. To deal with this the government has asked and received emergency powers of direction over both industry and labor. Parliament however retains its full control over government actions and Mr. Churchill's cries of 'dictatorship' are very wild. Actually, the test of such powers is in their application, and here the government has shown in practice their devotion to direction by discussion and consent.

One thing is clear. In their emergency, the British are in dire need of rational national planning of their resources, if they are to come through. Under their present government, they are getting it. They had a taste of the capitalist way of dealing with a crisis by mere economy and retrenchment in 1931. We can be thankful that, by their own decision, they need not repeat that experience.

The British crisis is part of the world crisis. One can only hope that their courage in facing facts will hasten some measure, some form of Marshall or other plan, to deal with the world's problems as a whole, for the future of Britain and that of the world are ultimately one and the same.

G. M. A. Grube.

## Doctors in Saskatchewan

Margaret Carroll

► FROM RECENT INTEREST in the Saskatchewan Government's socialized health service plan arises the question: "What is socialized medicine and how far has Saskatchewan advanced toward it?" Broadly speaking, socialized medicine means any group plan whereby the cost of medical services is spread equally over the members of the community. The Saskatchewan hospitalization plan, a system of group hospitalization insurance, has been in operation since January 1 of this year and is well understood. But what about medical and surgical services?

In the Swift Current area Saskatchewan Health Unit No. 1 was set up over a year ago and employs approximately twenty-five doctors. By decision of the Regional Health Board, composed of local officials, these doctors are paid on a fee-for-service basis, with no ceiling on their earnings. The scheme is financed partly by a head tax and a small land tax in the area and the balance comes from the Provincial Treasury.

The people of the Swift Current area like their health scheme and are undoubtedly getting better medical care than they have ever had before, but it might at this point be profitable to examine the fundamental purposes of a socialized medical plan and to determine what the people who pay for it should expect in return.

Obviously they would expect treatment when they are ill, and above all the practice of preventive medicine in and out of season to keep them well. Naturally the amount of money available, the clinical equipment, the number of doctors and the distribution of the population are all important factors in the success of any health plan, but the most important factor of all is the attitude of the doctor toward his job.

This attitude is to a large extent shaped by the colleges. When a young Canadian doctor graduates he has just emerged from a highly competitive ordeal. Because of the nationwide shortage of training facilities, he competes with many others to enter medical school at all. Because the medical schools tend to give a limited number of high marks regardless of the calibre of the student group, he must continue to compete with his classmates to maintain a reasonable average, to graduate with honors, and to be accepted as an interne in a "good" hospital.

Added to all this is the fact that students are chosen for admission to the colleges almost entirely upon an academic basis. Interest in medical science and an aptitude for the practice of medicine are virtually disregarded. Many medical students openly admit that they entered medicine for the money to be made. It is not surprising that a large number of doctors, though they may be reasonably conscientious and able, are chiefly interested in earning large incomes.

Obviously in the long view the reform fundamental to a successful socialized medical scheme is a completely renovated training system. This would include careful selection of students, a method of grading based on each individual's absolute accomplishments, and, above all, grants made available to subsidize students, possibly in exchange for a promise to practise in the province for a time after graduation. The curriculum will need revising to include modern methods of teaching and to give the student an understanding of the relationship of a doctor to the society which he serves and of which he is a part.

Fortunately, Saskatchewan is shortly to have a new medical college and, although the established doctors of the



province would like to see future medical students trained in the traditional manner, it is expected that the Department of Health will realize the importance of training a new type of doctor and will take steps to see that a faculty capable of providing this new type of training is engaged. The Department is fortunate in having the services of Dr. F. D. Mott, Chairman of the Health Planning Commission, who undoubtedly understands all the ramifications of this problem.

In the meantime, socialized medicine cannot wait for a new generation of doctors, and the immediate problem is the reconciliation of the attitude of the majority of the available doctors with the principles of socialized medicine. The method of payment is one of the most critical factors of the question. There are three recognized methods of reimbursing a doctor who works under contract to a community or government. The first is fee-for-service in which the doctor renders separate bills to the proper authorities for every service he performs. He is paid according to a fixed schedule of fees and there may or may not be a ceiling on his earnings. The proponents of this scheme argue that the competition thus engendered between the doctors provides an incentive to them to give good service and "keeps them on their toes."

There are obvious arguments against this method of payment. Two serious ones are that it usually gives the doctor an income which is considerably higher than the income of the rest of the community, and that it encourages the practice of curative medicine which is far more profitable than preventive medicine.

According to information obtained from the Department of Health, payments to the doctors in Saskatchewan Health Unit No. 1 for the first six months of operation totalled \$210,000. Taking the average for twenty-five doctors, each doctor would get \$8,400 for the six months, or \$16,800 for a full year. Doctors are entitled to a decent income, but considering that the Premier of Saskatchewan (who is also Minister of Health) gets only \$6,500, this seems unnecessarily high.

The second method of payment is capitation, or payment of the doctor on the basis of the number of patients registered with him. It is argued that this method is simple and straightforward to administer and encourages the practice of keeping the people well. At present, however, capitation seems highly undesirable. After they have had seven years of training in competitive methods, it is unreasonable to expect doctors to resist both the temptation to register more patients than they can properly handle and the desire to keep the number of practising doctors small.

Both fee-for-service and capitation are defended on the ground that they allow the patient to choose his doctor. This may have some basis of truth in the cities but in Saskatchewan, where the great majority of the population is rural, the argument is purely academic.

The third method of payment is by salary. The salary can be scaled according to seniority, or qualifications, or both, and under this system of payment doctors would as far as possible work in pairs or in larger groups so as to provide regular hours and a regular holiday time. It is argued that on a salary a doctor loses interest in giving good service because there are no special rewards for excellence, and because he is responsible to some official rather than to himself and the needs of his patients. It has often been pointed out, however, that some of the finest physicians and specialists have worked all their lives in institutions on a salary basis. Saskatchewan has such men in the Director of Cancer Clinics, specialists in sanatoria, mental hospitals, and Departments of Public Health, all of whom, though paid good salaries,

could no doubt double or treble their incomes in private practice.

The principle of paying the doctor well to keep the people well is implicit in the salary basis of reimbursement, and it is the system of payment under which preventive medicine is most likely to be practiced. Further, it is the easiest method for which to budget, the most economical for the community in the long run, and ultimately the most stable and secure for the doctor himself.

It is hoped that the next Health Unit established in Saskatchewan will have a salary basis of payment for its doctors. Although the people of Swift Current are receiving better medical care than ever before, it is still curative rather than preventive medicine, and therefore the principles of socialized medicine have to some extent been by-passed.

## Socialism and Freedom

G. M. A. Grube

► IN HIS "Random Remarks on Socialism and Freedom" in the August *Canadian Forum*, Frank Underhill raised an important question which deserves thoughtful discussion. While he points out that the current political attacks on the CCF are outrageous misrepresentations, he yet reminds us that freedom under any system must be protected by checks and balances, and he asks for more careful study of what these checks and balances will be under socialism. The need for perpetual vigilance against encroachments upon freedom by the state power, as by any other, is an axiom of democratic socialist theory and practice, and there is every sign that Canadian socialists have not ignored this question.\*

Democratic socialism stands on two legs: one is socialist planning; the other is democratic liberty. Both are needed equally, although, just as a man leans now on one leg and now on the other as he walks, so particular circumstances may well require educational or propaganda emphasis at one time on planning and control, on freedom at another. He who ignores either is not a democratic socialist. Planning alone, without faith in the democratic processes, is Communism, and the planning becomes unlimited. One who discourses upon the mystic beauties of liberty, without belief in economic planning, is a liberal who refuses to face economic facts. Only the man who uses both legs on the path to a better world is a socialist, as I use the term.

A socialist then is opposed to both totalitarianism and capitalism, which is that form of society in which the profit motive is the *dominant and deciding* motive. He aims neither at "totalitarian" socialism nor at "democratic" capitalism, both of which are, to him, a contradiction in terms. If it is foolish (as it is) to accept or excuse the totalitarianism of the Soviet Union through hatred of capitalism, it is also foolish to blind oneself to the criminal wastes of American capitalism (less obvious though these are in a period of relative, if temporary, prosperity) through one's hatred of totalitarianism. To say that the real division today in the world is not between socialism and capitalism but between freedom and totalitarianism is less than half a truth. It is true only in those parts of the world where capitalism

\*The first book of the old League for Social Reconstruction, namely *Social Planning for Canada* (1935), does put the main emphasis on planning, but their later book, *Democracy Needs Socialism* (1938), deals in some detail with our subject. A good deal of space is also devoted to the democratic aspects of socialism in later CCF publications, such as *Make This Your Canada* by Frank Scott and David Lewis (1943) and *Planning for Freedom* (1945).

is finished. Within the North American continent the struggle between socialism and capitalism is very real indeed, or rather (since we all live in mixed economies) the struggle between socialist and capitalist measures. Indeed, for the socialist, the struggle for the extension of public enterprise is itself a part of the struggle for freedom.

As Underhill very well puts it: "In 1932 the leaders who launched the CCF during the depression conceived of socialism as an emancipating movement which promised to free ordinary men and women from the most oppressive tyranny of all—the economic regimentation and degradation that are caused by poverty, unemployment, and insecurity." That is, of course, still the aim of those who lead the CCF today, many of them the same men and women as in 1932. That we have had since "a terrible demonstration of what organized state power can do in the hands of fanatics" should not blind us to that other demonstration of what economic and financial power can do in the hands of private corporations which, as corporations, do not care and cannot care for the welfare of the people. It does, however, make it more necessary to make clear the difference between socialist and totalitarian organization of state power, and the reasons why the transfer of economic and financial power from private to public bodies will not only secure freedom from want, "that most oppressive tyranny of all," but at the same time broaden, rather than restrict, the other freedoms as well, under socialism.

And that will be so not only because the checks and balances against encroachments on liberty will be strengthened rather than weakened, but also because the procedures of economic democracy will encourage and educate the citizen to a quickened interest and participation in the economic and social, as well as the political, direction of his life.

Three main checks against excessive state power are mentioned by Underhill: free trade unions, free churches, and free political parties. Let us examine these very briefly. Their continued existence is of course not in question, only how far they will thrive in the changed circumstances.

As to political parties, the monolithic or one-party state is a communist, as it is a fascist, concept. Free oppositions and free elections are a basic tenet of democratic socialism and everywhere encouraged and ensured by them in practice. The single party state to enforce socialism once and for all has no attraction whatever for any responsible democratic socialist, either in Canada or elsewhere.

The effectiveness of political parties as bulwarks of freedom, however, will largely depend upon their inner organization. Mere political machines controlled and financed from the top are much less likely to function well in this regard. It is in this connection that CCFers cannot too often or too strongly emphasize, or too jealously guard, the democratic nature of their organization which other parties would do well to imitate. For the training in democratic techniques which truly democratic parties provide both for their leaders and their members is one of the main guarantees against abuse of power.

The churches also have an important part to play. Freedom of religion is a vital and essential democratic freedom which they have especially in their care. In directly political matters the churches as such will for the most part hesitate to take sides, but they surely have an important function in training men and women to live for their principles and to play an important, sincere, and honest role in the political arena—in all parties. The vitality of that role depends upon the vitality of the churches themselves. No one can suggest that the coming into power of a CCF government would restrict their success in any way. Interference with the

freedom of the churches is again totalitarian only, both in theory and in practice.

If neither political parties nor churches can be directly affected by the establishment of socialism—though one may hope for a general quickening of social conscience and a release of social energy and talents due to more general factors—what of the trade unions?

Here again, the existence of free trade unions is not in question, and the degree of their effectiveness depends upon the unions themselves and their own inner democracy. They are, however, more directly affected by the appearance of a socialist government. In the first place, many of their present primary objectives will be far easier of attainment: assured trade union recognition, the establishment of collective bargaining as regular practice, better working conditions. There should be far fewer strikes, though the right to strike will, of course, be there. But strikes are not in themselves a trade-union objective, rather an unfortunate necessity which any responsible trade-union leader and all trade unionists would gladly avoid in reaching a settlement. Hence the energies of trade unions will in larger part be released towards more positive objectives in the running of industry. There they have a great contribution to make while at the same time providing increased protection for their members.

There are, however, two new factors which have caused some apprehension: the active participation of trade-union leaders in political and industrial government has raised a fear that the unions might become an organ of government; and that in the enlarged sector of public or nationalised industry the government, as the employer, should be judge of its own case.

As to the first point, a strong and effective union—and it is from these in the main that leaders will come to fill high executive positions—can be trusted to look after its own independence quite effectively. It is interesting in this connection to note that the British unions expect any union leader appointed to executive or managerial positions in public industries to resign from any official position he holds in the union itself. The particular means may vary, but the danger of any loss of independence by any active and alive trade-union movement is very small indeed.

As for nationalized industries, the government is not likely to be the direct employer in many cases, and a dispute with a public corporation will not be very different from one with a private corporation, except that it is much more likely to be settled amicably than where the economic power is in the hands of our economic Bourbons. The fear here is due to a feeling that under private enterprise the government is a kind of neutral arbiter, but trade unionists know that this neutrality is largely a myth, and in so far as it is true, it will largely remain true.

Indeed, the trade unions are not likely to lose either their strength or their independence; they are more likely to increase both, and will therefore remain a check, where a check is needed.

There are, moreover, factors of a general nature which lead one to expect more freedom under socialism, not less. Some of these have already been mentioned. Socialist planning would free men from want where resources make this possible, and where they do not (as in Britain to-day) the burdens will be at least more evenly distributed. So much is generally admitted. Little imagination is required to see what considerable liberty and self-respect comes with economic and social security, of which the attainment by socialism is again hardly disputed; indeed it is being very impressively demonstrated.

Further, most of the restrictions on freedom of speech or association today are due to pressure on the part of private financial and economic interests upon individuals, institutions, and governments. Where corruption on a large scale occurs, it almost inevitably comes from the same source. Great economic power in private hands today leads to social and economic despotism every day of the week. And while we may all agree that excessive state power has its dangers (as indeed what course in human affairs has not?) I should certainly not accept the premise that the transfer of the financial and economic power as called for by socialist programs today would in any way increase the danger to liberty. The opposite will be true, for public bodies, and the governments that hold the final responsibility for them, can be called to account by the people, which private interests cannot, and are far more responsive to public opinion, upon which they ultimately depend for their existence.

The development of democratic techniques and the opportunities for fuller participation in the management of the economy in public commissions, such as national planning, decentralized in administration, will inevitably bring about, the greater use of the experience of the people, not only through their unions but through their agricultural and professional organizations, both in the planning and the execution (the current practice in Britain today)—all this is far more likely to develop than to restrict freedom.

I fully agree that in order to make this clear positive terms must be used; that we must speak and think in terms of public enterprise, public business, public property, for these are as much part of the process in a democratic society as the controls and restrictions that may at times be needed.

Yes, checks and balances are important, but more important is the spirit of the people, their determination to build political, economic, and other organisations to achieve not only freedom from restraint, but freedom to think, to speak, to act, and to enjoy with a full sense of their responsibilities as citizens. The building of that spirit and determination is democracy in action. And the fact that democratic socialists everywhere are always found in the forefront of that struggle is ultimately the best guarantee that socialism needs democracy just as much as democracy needs socialism.

### *A Rolling Stone*

He is as hard as bone, and calm  
As a smooth rolling stone that whirls  
Without aim down the steep decline  
Of the mountain; he seeks beauty  
In a morning fog, on the bosom  
Of a small sluggish river,  
In the mists on the plowed earth.

He asks for nothing of the storm  
Or sun or men, receiving rain  
As a balm upon his bare chest,  
Quite prepossessed in his domain  
While resting there indolently,  
With the soft June sky as his roof,  
The mountain grass his downy bed,  
The moon his chandelier and  
The stars his electric bulbs.

He rolls mortal fears down the road  
He trudges, consumed by the years,  
Hunched and shrouded in frugal want,  
Thinking sadly of the coming  
Of icy days, when he shall crack.

*Clem Graham.*

## Towards A Canadian Foreign Policy

*Lewis Duncan*

► CANADA LACKS A FOREIGN POLICY which has the endorsement of the people. In this she is not unique, for the statesmen of many countries have the view that foreign affairs are the concern of the diplomat, the soldier, the oil man and big business, but not of the people. In this the politicians are unrealistic so far as the people are concerned. Today the average citizen has come to have a greater interest in foreign policy than in any other aspect of government due to the belief that his household and his way of life are threatened unless proper decisions are made in the realm of foreign affairs. This is a new and vital aspect of politics. It can call for the publication by the Canadian political parties of their views on foreign policy. It can be made to win the greatest of all battles, that of the People against War.

A foreign policy must deal with objectives and means. It is not difficult to list the main international objectives of the people of this country. On the negative side, they include the abolition of war and want, and, on the positive, the establishment of peace and prosperity on a firm basis. The people everywhere subscribe to these objectives.

It follows that the main problem is one of means. From the technical point of view, the possible solutions are two: (a) Solution by consultation; (b) Solution by legislation.

#### *Peace by Consultation*

The solution by consultation and agreement is obviously not a new method. Prior to 1914 mankind had not found it possible to abolish war by consultation and agreement. As this is the method now being used, it becomes necessary to ascertain whether Canada should subscribe to it completely or in a qualified way or should work for some other solution.

From 1914 to 1918 the people had fought a war to make the world safe for democracy. Through common sacrifice they had become brothers in blood. They were also brothers in spirit, since during four years of war they had been freed from the divisive peacetime propaganda of the capitalistic system.

By 1918 the people had won the war; and the statesmen took up the task of winning the peace. They stood at a supreme moment in history. They had the choice of attempting to abolish war by the political union of the peoples under a parliament which would establish world law; or of attempting to abolish war by making changes in the technique of consultation between independent sovereign states. The people wanted peace, and big business wanted the *status quo*. The statesmen were in a dilemma. However they found a way of satisfying big business by leaving the world as it was, with its divisions, power politics, tariffs, competing economies, and cartels, and its differing standards of living and of labor. For the people, (who put peace before profits,) they proceeded to dress up the principle of consultation in a spectacular way.

A League of Nations was created, equipped with an Assembly. The Assembly was given power to discuss and recommend; but it had no power to act. Action was reserved for the national legislatures, which were free to reject or ignore the recommendations. A permanent headquarters was chosen, and provision was made for permanent buildings and a permanent secretariat.



The buildings proved more permanent than the League, for the Assembly disposed of no armed forces and no source of revenue. These essential factors rested with the national governments. It seems to have been assumed that the tiger of nationalism had changed his spots; or that he could be controlled by changes in the technique of consultation. These assumptions proved false. The elaborate consultative structure did not prevent Japan from taking military action in Manchuria; nor did it stop Italy in Abyssinia or Germany in Europe.

It would be going too far to blame the second world war on the League of Nations; but it would not be unjust to award to its political creators the major responsibility for the blood bath of 1939-1945. Every responsible statesman knew that a League of Nations was in fact a man trap, an impressively constructed Death Chamber disguised as a Temple of Peace.

After the defeat of Germany, in the second world war to end war, the statesmen were faced with the same dilemma. The people wanted peace above everything else; but big business had found the going good between the two wars. It preferred to take a chance on peace in a divided world rather than allow the people to set up democratic institutions at the international level. The politicians did not consult the people on the alternatives.

As the people had lost confidence in the League, it became necessary to produce something that did not look like the old structure. Verbal changes were made. In place of a League there was to be an "Organization." The word "United" was inserted in the title; and the name of the underlying instrument was changed from "Treaty" to "Charter." "Charter" had a good commercial ring. It suggested permanence, like the Charter of the Hudson's Bay Company. These changes did not alter the fact that the charter was in fact only a treaty, which could be torn up or ignored at any time.

In no essential respect did the U.N. differ from the League of Nations. An Assembly was set up; but here, as before, the democratic principle of representation by population was ignored. The delegates of the smallest country were given the same affirmative vote as those of the largest; but to counter-balance this concession to an illogical nationalism, a veto was given to the so-called great powers. The veto was the price paid for the new League. The U.N. was an effort to establish peace by mixing the water of controlled talk with the oil of power politics.

The financial provisions of the U.N. were fundamentally defective; for the Assembly and the Special Committees are dependent on contributions of national legislatures. This renders the work of the Committees, on which the hopes of many well-meaning persons are based, liable to frustration by lack of funds. This fate has already overtaken some committees. A genuine functioning world organization must have its own source of revenue; for it is axiomatic that an international budget cannot compete in a national legislature with a national budget. The international budget may get the leavings, if any. This is so in prosperous times, *a fortiori*, it is so in times of depression.

The military sections of the Charter give a false sense of security. Article 43 Para. 1 provides that "all members of the United Nations" shall make available to the Security Council armed forces "necessary for the purpose of maintaining international peace and security." This assumes that a powerful nation which proposes to break the peace will supply the Security Council with armed forces to be used against itself. The Military Staffs Committee has realized this difficulty. Starting with an objective of an armed force of 2,000,000 men it has ended with a recom-

mendation of a force large enough to take action against the small and middle powers. The result is that on the military side U.N. is developing into a device to keep the peace among the small powers, so long as they are not backed by a big power. Shades of Sarajevo!

Those who participated in this creation of a second undemocratic international organization with responsibility but no power may have satisfied the capitalistic interests; but they have not satisfied the people. There is more reason today than there was in 1919 or 1945 to believe that the end product of this type of international machinery will be the slaughter of youth and the smoking ruins of innumerable homes; for it is now clear to all who stop to think that so long as the world remains divided, no League, Treaty, Charter, or Organization can give peace. Conscious of this the people in many countries are more and more prepared to support the only possible alternative.

#### *Peace By Legislation*

The alternative to a politically divided world is a politically united world. Union of the world or a preponderant part of it makes possible the attainment by parliamentary action of the objectives ardently desired by the people.

It is of interest that the Canadian Constitution contains the formula which can be used to prevent war and establish peace in the world state. It avoids dual control over armed forces. An illustration of the disaster which may flow from the disregard of this principle is found in American history. The dual control exercised by Congress and the States over the militia made it possible for the questions of slavery and union to be decided by force instead of by law. In the light of this costly lesson The British North America Act of 1867, passed two years after the conclusion of the Civil War, deprived the provincial legislatures of the capacity to raise armies. A comparison of the appropriate sections of the two constitutions is instructive.

#### *Constitution of The United States*

Section 8. The Congress shall have power

(15) To provide for calling forth the militia to execute the laws of the Union, suppress insurrections and repel invasions;

(16) To provide for organizing, arming and disciplining the militia and for governing such part of them as may be employed in the service of the United States, reserving to the states respectively the appointment of the officers and the authority of training the militia according to the discipline provided by Congress.

This unfortunate duality was worsened by the 1791 amendments to the Constitution (the so-called Bill of Rights) which provided as follows:

AMENDMENT II. A well regulated militia being necessary for the security of a free state, the right of the people to keep and bear arms shall not be infringed.

AMENDMENT X. The powers not delegated to the United States by the Constitution nor prohibited by it to the States are reserved to the States respectively or to the people.

The result was that the Southern States had apparent constitutional authority for the spending of state moneys on the militia. Without this authority the civil war of 1861-1865 would have collapsed from lack of funds.

#### *The British North America Act, 1867*

SECTION 91. It shall be lawful for the Queen, by and with the Advice and Consent of the Senate and House of Commons to make laws for the Peace, Order and Good Government of Canada in relation to all Matters not coming within the Classes of Subjects by this Act assigned exclusively to the Legislatures of the Provinces, and for greater Certainty, but not so as to restrict the Generality of the foregoing Terms of this Section, it is hereby declared that

(notwithstanding anything in this Act) the exclusive Legislative Authority of the Parliament of Canada extends to all Matters coming within the Classes of Subjects next herein-after enumerated, that is to say:—

(7) Militia, Military and Naval Service, and Defence.

The critical words are those which give the Parliament of Canada exclusive legislative authority over the Militia, Military and Naval Services and Defences. This deprives the provinces of the capacity to raise or maintain forces. In view of the developments in atomic science, the constitution of the world state should vest in the world parliament exclusive legislative authority over armed forces, the manufacture of arms and certain minerals and processes. If this were done no nation would have the capacity to prepare for war. This would solve a large part of the German problem and make it possible to free Germany from hampering industrial restrictions.

Similar considerations will apply in the case of other matters of international concern such as world currency, the raising of standards of labor and of living, and the establishment of agriculture on a firm basis. The desired international objectives can be attained through appropriate legislative action by a world parliament endowed with jurisdiction in these matters. Peace on its positive side is the product of parliamentary institutions sensitive to the needs of the people.

What then should be the foreign policy of Canada in the present crisis in human affairs?

(To be continued)

## Literature and Art in Japan

Harry Roskolenko

► JAPAN, like Germany, made literature one of its buzz-bombs during the late Thirties; and what flew across the totalitarian skies was a mechanical, wingless bird. The politically sensitive writer, if he was not thrown into jail, remained silent—jailed within his mind. With the war, he was given a pen and he became a soldier, an item of export, a traveler between modes of murder—the recorder of events for the glory of Imperial Japan.

During the Sino-Japanese war, Sgt. Ashihei Hino completed a trilogy which best exemplifies the medium of the novel written at the point of the bayonet: *Wheat and Soldiers*, *Flowers and Soldiers*, and *Mud and Soldiers*. The technique did not improve by 1942, when piquant Fumiko Hayashi, author of the best-seller novel, *Vagabonds*, a self-portrait, took the highroad of blood and thunder and followed the armies of Japan to Java and Singapore. She was uninterested and wrote nothing, complaining that she could not keep up with the speedy advances of the armies and that it was not a time for literature.

At the newly reconstituted P.E.N. Club and at the first lecture given by an occidental since the Thirties, I spent two hours answering questions about Poe, Melville, Gide, and even Sartre. I was just in time to discover that Existentialism (a subject the occupation force has no directive on!) was now in existence in Japan, and in the particular person of Oda Sakunosuka, who died in January, 1946. He was the author of the serialized novel, *Saturday Lady*, dealing with sexual abnormality and likened to Sartre's *Intimacy* published at the same time. This by no means should project the notion that Japan, cut off from the world, was in a state of reverse anxiety. From the questions asked and the *avant-garde* writers mentioned, the Japanese intellectuals

were certainly a well-informed body. From Gide to Sartre, in the space of creative work and time, allows for some continuity of thought and criticism; a philosophical texture—even a balance between European traditions. If the current *creative hunger and activity* can be italicized, the years between the silken curtain and "dangerous thoughts" were not totally spent like so many modern Buddhas projected on the nirvana of the navel.

In Japanese poetry, despite its past emphasis on the two formal schools of *Hokku* and *Waka*, restricted respectively to seventeen and thirty-one syllables, great advances have been made. In an attempt to eradicate this influence, Professor Kuwabara of Northeastern Imperial University, at Sendai, published a book last year in which he concluded that both ancient forms were not true literature and that only adequate experimentation with Western forms would help to bring about a literary flowering. One of his converts is Professor Yoshio Nakano of Tokyo Imperial University, the spiritual leader of modern literary advances in the Tokyo prefecture.

At present three modern schools of poetry exist: the traditional, based on the past; the intellectual, concerned with experiment and Westernization; and the socialistic, confronting and mingling in modern and the past forms and strictly within the politics of current Japan. Of the literary magazines, the best known are *Utopia*, *Renaissance*, *Contemporary Poetry*, *Cosmos*, *Vou*, and *Pure Poetry*. But there are hundreds of "little magazines," much in the American style, though not lacking in public support. A new morality is burgeoning. In a land where poets and painters have a social relationship and are prized both as human beings and creative artists, the impulse of the poet and the impact of his values are one and the same, or have been such under the forces of tradition. If in the official literature every soldier was of heroic proportion; in the same degree the proportion disappeared within the illegal democratic concept of men as *soldiers* and country as *nation*. It had its reverse values. From Nietzsche and Samurai to Walt Whitman and democracy (he is much appreciated) was the common demarcation.

Yet despite the burgeoning, many Japanese intellectuals, particularly the painters, are anxious to quit, to go to Paris, to leave the desolation and death of a land now confronting two cultures, but currently living between a pagoda of the past and a jerry-built shack of today. Oddly these painters are men who have lived their formative years abroad; men like Fougita, Oquiss, and Inokuma, who know the Left Bank almost better than the scenery outside their Tokyo homes; or Wakita, who lived in Germany for fifteen of his thirty-five years and who today is one of the finest of the younger Japanese painters. They all complain that they cannot paint the Japanese scene. Whether it is the rubble of the nation or the visual oppression of the terraced hills and paddyfields, it hardly distinguishes the nature of their relationship to Japan and its intellectual, moral, and political problems. As a group, they are completely apolitical in their work. Mr. Fougita has more scenes of Paris within his studio than scenes of Itabashiku, where he lives. As the grand old man of Japanese painters, at sixty-two he is ready to launch himself once more at his Paris studio on *rue Ordener*.

But if the Japanese know more about us, our literature and our lives, they know we do not know their literature. After mentioning Lafcadio Hearn, there was a great silence and a sucking of breath and embarrassment. With each lecture and discussion—no matter where I went, it was apparent that the Japanese intellectuals were one up on us. They had read through the best of all nineteenth-century literature and our current classics; and we had read Hearn—or at least I had—but too many years ago. To make my bow

out of the country with more newly acquired virtue than grace, I promised P.E.N. that I would help to find an American publisher for an anthology of modern Japanese poetry and I entrusted the gathering of manuscripts and translation to a group of poets and publishers, notably to Takuro Suetsume, literary editor of influential *Asahi*, the Tokyo daily paper, to Akira Nogami, poet and publisher, and to Mitsura Iwaya, who is anxious to republish American classics if and when the copyright laws will allow.

In the theatre and in the dance the traditional *Noa* and *Kabuki* play is still an exciting pageant of masque, sound, dance, and movement. Beyond that, in the Western sense, Japan has not developed too finely. The ballet is awkward, jumpy, athletic. The orchestras, which were German-trained, are too mechanical; their vocalists occasionally reach a higher plane.

The cultural balances are many and the impact of tradition is very strong, but one wonders what Japan will do in the arts if she leaves her traditions behind. In literature, it is bound to happen very quickly and will be the rice to their cultural diet. In painting, the diet is now well mixed. In music, less so. In the theatre—it is still all tradition, where it should perhaps be left. But with *Romaji* (the latinized alphabet) now a national language, communication with the West will be easier and literature will gain new blood in the admixture of cultures, particularly if democracy, Jeffersonian or SCAP (Supreme Command Allied Powers), is to work.

## The American Authors' Authority

### Robert Leigh Weaver

► IN THE JULY, 1946 issue of *The Screen Writer*, a publication of the Screen Writers' Guild, the novelist James M. Cain outlined a plan for an American Authors' Authority. Eventually, Cain believed, the Authority would develop into an immensely closed shop of all dramatists, screen, radio, and independent writers in the United States. From the beginning it would act as a pressure group, using its coercive powers to increase its membership, to strengthen its control of writers, and to force acceptance of its aims by producers, publishers, and editors. Its most important explicit aim was to establish among writers a policy of leasing rights to original material, in place of the usual method of sale.

In the first draft of the plan so much emphasis was placed on authority and so little on democratic procedure and safeguards that writers throughout the United States were immediately alarmed. It appeared that the Authority had as an implicit aim the control of all writing in America. A new organization, the American Writers' Association, was formed specifically to oppose the plan. The Authors' League of America, the most comprehensive organization of American writers and the one through which the Authority's sponsors had intended to work, reserved decision, pending an investigation which apparently has still not been completed.

Opposition has forced the Cain group to make a number of revisions, first in October and again this spring. But as such critics as the AWA point out, the philosophy underlying the original proposals has never been rejected. The sponsors have found it expedient to offer amendments designed to make the plan appear less dangerous, but they have clearly remained fascinated by power.

Originally Cain stated that the Authority "would compel every writer in the country hoping for picture or magazine

sale to send his work to the Authority before the magazines and publishers get it."<sup>1</sup> Nothing specific was said at that time about Canadian and other foreign writers selling on the American market, but if the first draft of the plan had been approved, these authors obviously could not have been overlooked. Now, at least in theory, assignment of copyright is to be voluntary, and writers are no longer threatened with coercion. But it would still be unwise of Canadian writers to feel exempted from the implications of the plan.

Before I turn to the actual proposals, I should like to discuss the debate which was occasioned by their publication. Politics has become a major issue, and the one fought out with most bitterness by supporters and opponents alike. The Authority has been denounced as Stalinist-inspired. Membership of the Screen Writers' Guild is reportedly strongly spiced with Communist Party members and fellow travellers, and the Stalinist press has conducted a typically abusive campaign against the opposition. Cain, who says that he himself is a registered Democrat, has tried to laugh off this accusation and has made much of the fact that among opponents of the plan are many groups and individuals whose commercial interests would be adversely affected by its acceptance. Even the American Writers' Association, Cain insists, is simply "a front, a company union," for publishers, editors, and producers, and his rejection of the claim of an unnamed newspaper that the AWA is also "a fascist front" was noticeably half-hearted.

However, much as the sponsors may wish it were so, their opponents cannot all be dismissed as "red baiters," or as selfish individualists. Some AWA members are politically far to the right, but such liberals and leftists as Norman Thomas, John Dos Passos, Dorothy Thompson, and Oswald Garrison Villard ("professional libertarians," Cain sneers) have also joined. And it may not be naive even to assume that a majority of the members are essentially apolitical and have been motivated largely by fear of the totalitarian aspects of the plan. The Authority's most persistent independent critic, James T. Farrell, is a longtime leftist. The plan has been criticized by such periodicals as the social-democratic *New Leader*, the socialist *Call*, and the liberal *Nation*, as well as by the commercial press. And it has been supported by a few anti-Stalinist leftists and also by a number of staunch conservatives. So the political lines are not clearly drawn.

On several occasions Cain has emphasized his belief that the Authority must "act tough"; that "pugnacity [will] help more than a calm, reasonable disposition." He may be right; but he and his fellow sponsors have never shown much inclination even to consider other methods. Moreover, the first draft of the plan made it clear that the Authority would be prepared to act tough with dissident writers, as much as with those whom the sponsors regard as natural enemies. And it was the objections of other writers, not belated ethical considerations, which brought about a revised plan in which power is somewhat less openly idolized. Yet in the March *Screen Writer*, Cain bitterly complained that AWA members have gone beyond "their undisputed prerogative of steering clear of us . . . [and] openly agitate and combine and seek allies to make it impossible for us to do what we had a perfect legal, moral, and literary right to do . . ." Surely this is an amazing distortion of fact: for the AWA was organized precisely because the Authority was originally so designed that writers would be unable to steer clear of it.

Ever since it was first made public the plan has been defended with unconcealed impatience. Discussion has been

<sup>1</sup>Unless otherwise noted quotations are from *The Screen Writer*, issues of July and October, 1946, and of March, 1947.



promoted chiefly in the suspiciously near-unanimous atmosphere of Screen Writers' Guild meetings. In a debate with Farrell which appeared in *The Saturday Review of Literature* some months ago, Cain brushed aside specific criticisms and indulged in an angry tirade. The *New York Times* (October 22, 1946) carried a report of a meeting in New York City (organized by supporters of the plan) at which the Authority was discussed. When Farrell rose to question the plan, repeated attempts were made to talk him down; Cain refused to answer several questions. "I mean power here, no mistake," Cain said at this meeting, bluntly defining one aim to which the Authority has consistently adhered. And: "Now, he (Cain) added, such enthusiasm has developed for his plan that he deemed it better to accept the 'voluntary' method than the 'blackjack'." When such an explanation is offered for the withdrawal of the threat to coerce writers, it becomes difficult to believe that the originators of the plan have been guided by any principles whatever.

The Authority was designed to improve conditions for writers, whose present situation, as everyone concerned agrees, is far from ideal. Cain believed that copyright provided the best means to force improvement, and that writers should therefore be compelled to assign copyright to the Authority, which would then act as trustee and supervise the lease of specific rights, for a limited time only, to producers, publishers, and editors.

I am here giving the core of the original (July, 1946) proposals. Writers would also be forced to join one of the guilds. The Authority would maintain lobbies; in legal cases involving members, it "would come in [court] as the plaintiff, and not merely appear as *amicus curiae*." And it would be "a massively powerful organization . . . with a \$1,000,000 kitty and full-time tough mug at the head of it." No one seemed particularly concerned at that time to provide checks on the authority of the "tough mug."

In October forced assignment of copyright was scrapped: now the Authority was regarded as "simply a repository of copyrights, to be voluntarily assigned to it in trust." Writers would no longer be forced to join a guild, unless they wished to participate in the management of the Authority. Because many writers had expressed fears that the Authority might refuse to accept or would censor material, it was stated: "That there be no discrimination in the rights or treatment accorded by AAA to any piece of written material by reason of its content." Young writers were assured that they would be needed at all times and would be encouraged.

In March of this year a more detailed plan was published, in which material from the earlier drafts were incorporated. Procedure for admitting new member organizations was worked out in detail. Each of these organizations would elect four governors to the Authority; term of office would be two years. The "President of the Authors' League of America shall, by virtue of his office, be [the unpaid] Chairman of the Board." There would be a tight bureaucracy of permanent officials. "The National Director shall be chosen by the board . . . shall supervise and administer all activities . . . shall nominate officers, approve employees . . . be bound at all times by the action of the board . . ." The National Director would be a full-time salaried employee; he would nominate his chief assistants, the Secretary, the Treasurer, the Executive Signatory. These last three officials would not be required to join a guild.

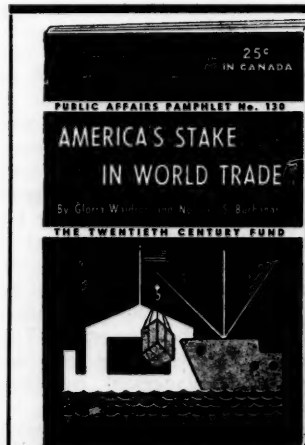
Criticizing the proposals, both the AWA and Farrell have pointed out that in court cases the initiative would be transferred from the writer to the Authority, which could decide not to fight or to fight on its own terms, which might not be those regarded as most important by the writer involved.

In any case, the AWA claims, "Experience has shown . . . that as a matter of trial tactics it is preferable to have the author himself as plaintiff rather than some big corporate entity . . ." Moreover, since these cases generally involve action by one writer against another, the Authority might be placed in the position of acting for both plaintiff and defendant.

The Authority seems clearly aimed at independent writers, by the screen writers, who are, says Farrell, the "most unfree" of all writers in America. For the Authority would only be concerned to control copyright to original literary material, that is, to control the output of the independent writer. The screen writer is a hired writer, who generally sells his services but not the material which he produces. The screen writers who originated the Authority are presumably eager to fight their employers, but apparently they intend to use the independents as a spearhead. If through control of original material the Authority should grow strong enough, it would undoubtedly then be used to improve conditions for those hired writers who would actually risk very little in the early stages of the struggle.

And this policy, the AWA believes, would simply mean "sure death for the independent writer": users of written material would find it easier and more profitable to hire writers. This tendency to play safe can already be noted in the United States: a number of important magazines, *Life* and *Time*, for instance, are very nearly closed to independent free-lance writers; publishers and book clubs each year distribute an enormous quantity of popular books, but in comparison to some less commercialized countries, proportionately few new titles are issued. This is the monopoly culture the Authority would foster. And would the young writer actually be as welcome then as the sponsors assume?

In spite of revisions, the proposed Authority has remained centralized, bureaucratized, immensely powerful. It may be, however, that other writers' organizations, which apparently have moved too cautiously in the past, will be roused to activity by the threat of an Authority. Probably improvements will still be obtained more slowly than many writers desire. But at least the cost will not be literary authoritarianism. For whatever the Authority may or may not be politically at this time, it has been so planned that it would offer any authoritarian group, whether of the right or the left, the ideal means to control and pervert American writing. And the free-lance writer's freedom is not yet so non-existent that he can afford lightly to gamble it away.



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# Mr. Watkins and the Doves

Elizabeth Hay

(SHORT STORY)

► REV. THOMAS WATKINS, who succeeded the Rev. James Handley as rector of the Anglican Church in Medland, was a gaunt man with the voice and eyes of a poet. His wife, who had been beautiful and very musical, had died in childbirth shortly after they moved to the small prairie town. She left him a widower with two small children.

A housekeeper was found to look after the children, but no one could console Mr. Watkins. He had no friends, no intimates. Those who were his intellectual equals were too far removed in years, and too indifferent to the church, to be of any help to him. Yet the town was touched by him. A tall, attractive young Englishman, Mr. Watkins used to stride mournfully about, always a solitary figure. Sometimes he would be seen pacing the streets at dawn. He reminded one of Hawthorne's minister with the black veil. He was haunted by the mystery of life.

Across the street from the rectory was a little wood, where mourning doves could be heard at dusk and at dawn and sometimes late in the afternoon. Mr. Watkins used to awaken in the gray hours and listen to them and toss on his bed, asking himself "Why? Why?" And it came into his mind that the restless birds, no less insistently than himself, were demanding an answer from life. The idea took hold of him. Sounding their querulous notes over and over, they seemed to be the audible echoing of his own thoughts. Later when he arose and walked down the tree-shaded street, the song of the doves sounded again in his mind. Sometimes even in the middle of the day, as he ate his lonely lunch of sandwiches and milk in his study, he would find himself listening for the birds; and in the warm silence, straining to listen, he was not quite sure whether he was hearing faint echoes or if their mourning was sounding merely in his imagination. But at evening and at dawn it was very clear . . .

Everywhere he looked about him he saw people asking themselves the same question in desperation, only they had not the courage to recognize their quest; they deluded themselves with frivolous and futile preoccupation and buried the question deep within themselves. He would approach the various members of the congregation and try to talk to them, but before he had spoken he would see the evasion in their eyes, and turn away sadly from them after speaking a few words. So he began to avoid people.

Children and animals were different. These carried the question candidly in their eyes, yet innocently and without sorrow, so that he felt close to them. He looked for the desperate question in his own mind and saw it mirrored everywhere. Even the cows that pastured along the side streets in Medland seemed to be asking the question as they lifted velvety eyes to stare at him, while he paused and gazed on them with deep compassion . . . "Why?" But it was the mourning of the doves that touched him most deeply.

Once he tried to tell the congregation about the doves, how indeed they were the messengers of God, how they stirred and awakened the receptive soul, reminding it of the mystery and poignancy of life. In the same breath he talked of the doves in the bluffs around Medland and of the Holy Ghost that descended upon Jesus in the form of a dove. The congregation was very confused by that sermon, because they didn't consider the mourning doves as doves at all, but only as a kind of dirty pest.

Yet when he spoke the congregation listened with deep respect. And when he took the Friday afternoon Bible classes in the public school, the children were silent and attentive

and well behaved. They did not understand him but instinctively they knew he was trying to tell them something of grave importance, and by listening carefully they thought they might be able to help him.

Everyone sympathized with the young widower, but he was aloof from all sympathy.

When anyone spoke of remarriage, he quivered with annoyance.

The Bishop thought a change of scene might do him good. He arranged for Mr. Watkins to be moved to the city where he could keep a fatherly eye on him.

Unfortunately, the Oxford Group was in full swing in the city at that time, and Mr. Watkins was converted in no time. For a short while he knew great release and ecstasy. Then he began to have delusions. He would lock himself in his study every afternoon and wait for the Sign. Once a slight breeze ruffled his hair while he was praying, and he had thought it his dead wife's hand. That was the Sign. So every day fervently he would sink on his knees and pray and pray and wait for the sign and each day he waited longer and longer and he would grow ferociously angry if anyone knocked on the door. After a while he lost all sense of reality, and had to be locked away in an asylum. There, gradually, under wise treatment, he came to understand that the path to grace was not through a rejection of the external world. He brought himself back, slowly and carefully, bit by bit, and after a year and a half they let him out.

Within six months of his release, he married a nice comfortable woman several years his senior, who had been his housekeeper in Medland and a good foster-mother for his children. . . . He has been reasonably sane ever since. He is much loved by his parishioners, who do not understand him. But he does not go into the country in summer any more, for the mourning doves make him restless.

## Twenty-Six Years Ago

Vol. 1, No. 12, September, 1921, *The Canadian Forum*.

In these days of individualistic selfishness, when every man is occupied with his own salvation and recks but little of his neighbour's, it is comforting to learn that the true missionary spirit is still alive. Recently a group of Puritans, alarmed for the possible future of the President of the United States, addressed to him an impassioned appeal to refrain from the pernicious habit of cigarette-smoking. We heartily endorse this generous attempt to pluck a brand from the burning (even if it be in reality only a brand of cigarettes), and we rejoice to think that the President, who is but a weak, erring mortal, is compassed and guarded on every side by the cohorts of the children of light. It should not be too difficult, we imagine, for a man who must be in the habit of asking an acquaintance to "give him a light," to omit that single objectionable word and to implore his true and disinterested counsellors to "give him light" instead. We hope, therefore, that Rumour is not true when she reports that the President has answered this modest petition by a request to know whether his self-constituted advisers themselves abstain from those dangerous stimulants, tea and coffee. What is to become of the vaunted liberty of the citizen if the President is to be allowed to poke his nose into the private concerns of the American people?

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## Ferry Trip

This lull between two lives  
 When the commuter leaves his lawn  
 His roses ripe for pride  
 His girl-child, blossom-eyed;  
 When he, waving, says farewell  
 To caution; measures to adjust  
 The clock, the radio, the bus  
 All in a curving line that leads  
 From news, crammed between cup and lip  
 To the burned bridges, the ferry slip—  
 This twenty minute lapse  
 From being observed, watched, waited for  
 Attended to and goaded on  
 This pause  
 Fountains the heart; she springs again  
 Who half alive was towed from winding sheet  
 And told to dress, prepare  
 For the swift glance across the bay  
 To the office desk and its camera stare.

Not this, O heart. Cinema city. Not this  
 Crossword travel to unravel  
 Not this siren to unreel and stuff in pocket  
 For fear the steel snap and the reel snarl  
 Its animal sound on the sun-stained air.  
 Not this unreal and photographic self  
 Swinging a cane for friend  
 Whom no friends recognize, who dives  
 Like a snapshot taken at noon  
 Into the limbo of the dark room.

No. Sit still and be  
 Other than he.  
 The one who, boy legged,  
 Scaled the mountain yonder  
 Caught salmon in the Capilano  
 Cuddled his sister, quizzed his nurse  
 Made off with the family purse;  
 The one who holds in his shy hand  
 Modelled in memory, a new land  
 Shaped like a woman, with cool contour  
 But solid as rock and the rock's future.  
 The one who, dreaming, remembers his early love  
 And his love is the mountain  
 His love is the pencilled cloud, tracing horizons,  
 And mountain imaged in snow-peaked water.

He is the one who, here  
 Between two lives  
 Can let both disappear;  
 Who drifts to the inner island where  
 Beating upon the ear  
 Not tinkling brass, but throbbing as a gong  
 Sounds the abundant, overflowing song.

*Dorothy Livesay.*

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## A Ballad of the Republic

(With apologies to Mr. T. S. Eliot)

*Song by Taft, Martin, Knutson, McKellar*

Under the ent  
 Under the prise,  
 Under the enterprise free;  
 Two live as one,  
 One live as two,  
 Two live as three;  
 Under the ent  
 Under the prise  
 Under the enterprise free.

Where the pay-offs fall  
 And the Lobbies call  
 And Republicans go on the spree,  
 Under the ent  
 Under the prise  
 Under the enterprise free.

The lobbyist trades  
 Behind the shades,  
 Protecting industry,  
 Under the ent  
 Under the prise  
 Under the enterprise free.

Tell me at what stage of the game  
 Will you promise to vote for me?  
 Lower tax, labor laws, Red scare, witch hunt  
 All under an enterprise free?  
 Any old tax will get my axe  
 Any left wing will feel my sting  
 Any old smear is just as dear  
 Any old trial is just my style  
 Any good man  
 Any good man  
 And McKellar will go on the spree.

*The People:* We don't quite know, but the vote will  
 show  
 We're not quite sure of your crocodile smile.

*Song by Ball and Taft, Chorus of Dichards.*

My little labor law  
 My little labor law  
 We are going to see you through  
 And we won't worry what to do.  
 We will go to many pains  
 To outlaw labor's gains.  
 As the clouds begin to lower  
 This will be our finest hour.  
 For it won't be day, but night  
 We have entered in the fight  
 For the morning  
 Of high hopes  
 Will be changed  
 Back into  
 Night.

*Thersites.*



## Film Review

D. Mossdell

► THE *New Yorker* was right in saying that the first half of *Odd Man Out*, which depicts James Mason as a fugitive from all the cops in Belfast, is as tense as they come; and for all I know it may be equally true that a species of "baffling symbolism" tangles up and spoils the second half; although offhand I should have identified the disintegrating agent as a combination of sloppy writing, inept handling of the personality of the central character, and a bad change of pace from crisp narrative to mawkish rhetoric. At any rate, the audience has plenty of leisure, during that second half, to speculate either on the symbolism or on the characters themselves, and to find the picture disappointing on both counts.

Nearly all the people in *Odd Man Out* are in traditional movie-Irish fashion both excitable and painfully articulate; the surfaces of their minds whip into froth at the slightest breeze of provocation, and picturesque speech pours out of them like warm beer from a jug. In the midst of these Irish mixmasters James Mason plays the part of an inarticulate revolutionary, a bird as rare in that particular setting as a purple grackle in a farm-yard. As long as the thread of the story is slipping speedily off the bobbin he is satisfactory enough, but when in the end he makes a dying speech, it is difficult not to come to the conclusion that he was inarticulate because nothing worth giving tongue to was going on in his head anyway.

In a distressing haze of reminiscence achieved by trick photography his mental conclusions are revealed in all their sleaziness; and although the scene is a climax to a career of poverty and violence, you are given no clue to the strength or the impulses which kept him going through the brutality of the chase and in spite of the inhumanity of his fellows. Instead you get a blown-up and hammy rendition, in a faultless Oxford accent, of a passage from First Corinthians: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

This is a striking and familiar passage, and Mason delivers it like an old-style Shakespearean actor; but in the context it is suspect on two counts: in the first place, it is completely out of line with his character as we know it; and in the second place it is not made clear whether this speech about charity is to be taken as an act of contrition for his past, or as a denunciation of the other people in the story, who were interested in helping him only in so far as they themselves were not in danger, or could see that there was some profit to be gained from doing so. It is interesting, incidentally, to note that in the book from which the picture was made, there is no such speech; the author contents himself with merely describing Johnny's ultimate state of mind in the third person; nor, in the book, is there any formal connection whatever between Johnny and Father Tom. The responsibility for these weak spots is therefore the screen writers'; the spongy quality of the sentiment, however, which is reminiscent of Ben Hecht at his worst, is common to both the picture and the book.

The problem of the inarticulate character, who must at some point either reveal himself or be revealed in speech, is, admittedly, a fairly difficult one, but it has been dealt with, and far more successfully, not only on the stage, but in

the movies. We are inevitably reminded of *The Earl of Chicago*, a comparatively early picture of Robert Montgomery's, which has been re-released and is currently playing in the smaller local theatres. Montgomery plays the part of a Chicago gangster who falls heir to an English baronetcy, is tried for murder as a peer in the House of Lords, and is found guilty. Like Johnny in *Odd Man Out*, he is fundamentally inarticulate, but when the time comes for him to speak, he does so in his own strained idiom. In fact, the speech for the defence is completely convincing, and oddly moving, although it is hardly a speech at all. Slowly he disgorges hackneyed maxims, bits of sentences, even single words, which come with difficulty from a mind which has picked them up from time to time like a vacuum cleaner; each of them is an essential clue to some part of his story and his character. The audience picks up these clues from what amounts to a stream-of-consciousness speech, understands and interprets them with far more sympathy and conviction than any smooth, ready-made, and therefore second-hand defence. The *Earl of Chicago* is a much older picture than *Odd Man Out*; photographically, the latter is much superior; but for a clear, masterly handling of tongue-tied eloquence, Montgomery has never been equalled.

## Recordings

Milton Wilson

► THE COLUMBIA RECORDING of Prokofiev's *Fifth Symphony* by Rodzinski and the New York Philharmonic (reviewed last month) has been followed by a Victor release of the same work played by Koussevitsky and the Boston Symphony. Although the Columbia performance is good, the quality of the Victor set is worth the somewhat higher price. Koussevitsky performs the work more brilliantly than Rodzinski and the recorded sound is cleaner and more attractive to the ear. Further hearings of the work have convinced me of its importance, and certain of Prokofiev's familiar mannerisms, which irritated me at first, seem more effective after consideration. The flippant little tunes, for example, which constantly change key, are among Prokofiev's better examples of a flagrantly over-worked genre. The second and fourth movements are full of such "ironic" tunes, which only occasionally become irritating or insipid. The first and third movements are the weightiest, and strangely enough, also the most impressive.

In the best of Prokofiev's early works, *The First Violin Concerto*, what engaged one most perhaps was the conviction that here was a composer who could be witty and pathetic, often at the same time, without ever forcing the pace. There was never any likelihood of his mistaking wit for cosmic humor or pathos for waltzschmerz. In later works one has become less sure. But here in the *Fifth Symphony*, whenever Prokofiev forces his themes to the limit, they seem most of the time to be getting only what they deserve. The pathetic themes have a weight which responds to more strenuous treatment. Particularly worth noting is the development section of the first movement (the first two-thirds of side two), a powerful and remarkably sustained piece of writing. Even the final statement of the main theme in the coda of the first movement, while grandiose in the extreme, does not show its muscles unduly. The result is final and almost effortless. In listening to the long broad melody which opens the third movement I am aware (a) that this tune has been much worked at and joined together in an attempt to achieve a spontaneous simplicity and breadth,

and (b) that one's feeling of something "synthetic" about the tune does not seem to spoil one's appreciation of the widely arched flow which the composer has achieved so beautifully. The quiet little pendant played by the woodwinds over the pizzicato accompaniment is one of Prokofiev's finest inspirations. Also impressive is the long, quietly sustained passage which leads to the end of the movement.

Victor's new recording of Stravinsky's *Rite of Spring* by Pierre Monteux and the San Francisco Symphony, while generally excellent, should not supersede the Columbia recording by Stravinsky himself and the New York Philharmonic, which was released five or six years ago. Monteux's performance seems more human to me, and consequently, in a way, more sensational than Stravinsky's, which is cold, ruthless and quite inhuman. But as the work itself, although it deals with sensational material, is as much of a puppet show as *Petrouchka*, with the composer looking down on his fertility dances from a great distance, the more objective and equally well recorded Columbia set is preferable to the new Victor one. Compare the final sacrificial dance on both sets and I think the virtues and power of Stravinsky's own performance will be apparent.

## TURNING NEW LEAVES

► MATURITY may perhaps best be defined as the capacity for sober and objective self-appraisal. Among the many signs that Canada has reached, or is rapidly reaching, that phase in her national development is the growing tendency to take stock of her intellectual and cultural resources. A year or two ago Professor Brebner's excellent *Scholarship for Canada*; now come two books\* which shed much further light upon our educational system. Though the two differ considerably in scope—one is concerned with education on a national scale at the university level, the other mainly with elementary and secondary education within a single province—they offer many interesting parallels and are useful complements.

*The Humanities in Canada* is the first product of the recently established Canadian Humanities Research Council, a group of scholars drawn from universities in all parts of the country and dedicated to the task of fostering the study of the classical and modern literatures and languages, philosophy, history, and the fine arts. The council rightly decided that its first task should be to make a detailed factual analysis of the existing situation, in the light of which informed recommendations for improvement might be formulated. Every effort was made to secure a full and accurate report; and the result, in spite of some minor misstatements of fact and a few curious omissions, is probably the most authoritative and comprehensive statement on any phase of Canadian education. Miss MacNaughton's book is the first in a projected series of historical studies to be published by the University of New Brunswick, under the general editorship of Professor Alfred C. Bailey. It is a sound and scholarly piece of work, a credit both to Miss MacNaughton and her director of studies.

As I have said, the books are in many respects complementary. Both reveal, for example, that education in Canada has gone forward in spite of tremendous obstacles. In the early days, denominational exclusiveness and intense class feeling were barriers to progress at all levels of the educational scale. Schools and universities were regarded as the preserve of Anglicans and of the colonial aristocracy; those

outside the pale had to go without or found institutions of their own; the result was a needless and tragically weakening division of effort. Schools and universities, too, have had to struggle along with inadequate physical equipment. The Inspectors' report to the Legislative Assembly of New Brunswick in 1845 revealed the following conditions: "In one school, in operation for six months, there were no pens, ink, paper, slates, pencils, or desks. Benches were the only furniture, and they were four to six inches too high. In another school . . . there were fifteen broken panes of glass, and the children were shivering . . . Not more than eight schools, including the Grammar Schools, were provided with even a good-sized map of the world."

But that, you say, was only in New Brunswick, and a hundred years ago. Of course conditions have vastly improved in the interim, but in some respects our relative position today is not much better. *The Humanities in Canada* reveals that our university libraries are woefully inadequate: eighty American universities have library holdings of 200,000 books or over, while only four Canadian universities are able to qualify, none of them among the top thirty-five; "actual visits to institutions suggest that some of these libraries are inadequate even for sound undergraduate work."

There is, again, the perennial question of salaries for teachers. Again and again, Miss MacNaughton has occasion to refer to the lowering of standards caused by the refusal to pay teachers a sum adequate "to the wants and necessities of any respectable person." The Humanities report notes the relative meagreness of university salaries in Canada and the consequences in terms of the exodus of brains to the United States and the frustration of scholarship by the need to earn extra money.

The foregoing would suggest that both books are jeremiads. Such is not the case, for the fact is that progress has been made in spite of these obstacles. Professors Woodhouse and Kirkconnell are able to state with confidence that, at the undergraduate level, the average performance in Canadian universities "is certainly not inferior to that of the continent taken as a whole." And Miss MacNaughton is able to quote an English educationist as saying, in 1886, that New Brunswick possessed "one of the most perfect systems of instruction in primary schools with which I am acquainted."

But if there are no grounds for outright pessimism or cynicism about our educational system, there is certainly much in it which needs correction and improvement. At the graduate level, in the humanities at least, our achievement to date is almost negligible. There is only one university—Toronto—which offers work to the doctorate in the full range of the humanities, and it is seriously hampered by a lack of fellowships and other aids to research. Most Canadian universities do not attempt to go beyond the M.A., and many of them only rarely proceed that far. The chapter concerned with this problem of graduate study is by far the most exciting in the Humanities report, and recommendations are made which, if carried out, should do much to right the situation.

Miss MacNaughton's book, and the projected series of which it is a part, exemplify one way in which the problem may be tackled and progress made. Here is a sound piece of research produced in one of the smaller and more remote universities. There is no reason why such projects should not be far more frequent. Much valuable research needs to be done in the history, literature, economics, politics, and general intellectual and social development of the various regions of Canada. The regional universities, where the material is accessible, are the logical centres for this research.

In one respect the two books offer an interesting contrast. In the nineteenth century, the period with which Miss

\*THE HUMANITIES IN CANADA: Watson Kirkconnell and A. S. P. Woodhouse; Humanities Research Council of Canada; pp. 287; \$2.00. EDUCATION IN NEW BRUNSWICK: Katherine F. C. MacNaughton; University of New Brunswick; pp. 263; \$3.00.

MacNaughton is primarily concerned, a justifiable complaint against our educational system was that it was too narrowly classical and academic. Today, of course, the pendulum has swung too far in the direction of the merely technical and 'practical'; hence the Humanities report must plead for a renewed awareness of the values of the traditional humanistic disciplines. Here we have an illustration of the fact that the liberalism of one age may become illiberal and reactionary in another.

Finally, it is significant that both of these studies in Canadian education were financed by an American agency, the Rockefeller Foundation. That fact, surely, underlines one of the crucial problems facing all forms of intellectual endeavour in this country. When will native resources be provided to finance native scholarship? **DESMOND PACEY.**

## BOOKS REVIEWED

### MARX

**THE RED PRUSSIAN, the Life and Legend of Karl Marx:** Leopold Schwarzschild; S. J. Reginald Saunders; pp. 422; \$5.00.

Next year no doubt we shall have a great outpouring of historical books to mark the hundredth anniversary of the nineteenth century's great year of revolutions, 1848. In all the main capitals of Europe, except London, popular uprisings overthrew established governments and set about to inaugurate a new era of democracy. All of these movements collapsed very quickly; and today, a hundred years later, we can see that the cause of liberalism and democracy on the continent of Europe was never again to arouse such intoxicating enthusiasm as it did in that wonderful year. In 1948 European liberalism and democracy will be facing a severe crisis of which the outcome is doubtful. And their main enemy will be that Marxian communism which first emerged as a practical movement in 1848.

Leopold Schwarzschild has written a brilliant study of Marx in relation to his times. As he says, we now live in the Marxian era. The tree is known by its fruit, and we are much more able to judge of the fruit than were most of the earlier biographers and hagiographers who have written about Marx. Mr. Schwarzschild is destructively anti-Marxian throughout, and almost every sentence of his is sharpened for the reader of the 1940's by our knowledge of what Marxism means in practice.

He has made great use of the full Marx-Engels correspondence (published by Moscow) in order to show what the two worthies were actually doing and saying at each moment

of their lives; and the result will make all worshippers in the Marxian church writhe in fury. He shows what a monstrously unbearable man Marx was from his earliest youth in nearly all of his personal relationships. He brings out Marx's satanic spitefulness toward both the now-forgotten petty sectarians with whom he was always fighting and toward men of genius like Lassalle and Bakunin. What makes the book specially interesting is the way in which it reminds us that all the methods and techniques of the modern communists with which we are so unhappily familiar were first developed by Marx in his controversies with his contemporaries — the refusal to co-operate on terms of equality, the ceaseless intrigue, the unscrupulous use of personal slander and defamation, and the constant reiteration of dogma in reply to all attempts at argument.

He shows again and again how little relationship there was in Marx's own career between his pretentious claims as an economist with a new insight into economic processes and his actual achievement as an author or a political leader. In fact the main theme of the book is just this, that in the few years before 1848 Marx had adopted all the characteristic dogmas of his teaching and was setting them forth dogmatically without proof, and that for the rest of his life he was completely unsuccessful in supplying any scientific proof of these fundamental dogmas — the inevitability of decay of capitalism, the increasing misery of the masses, the necessity of an armed revolution, the role of the proletariat in the class war. Marx and Engels as scientists are thoroughly debunked by a massing of all their analyses of current events from the 1840's to the 1880's and all their prophecies of what was inevitably just about to happen.

Perhaps the most interesting section of the whole book is that which tells of Marx's activities in 1848. Then for

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the first time communist cells were organized in an attempt to seize control of the popular democratic movement in Germany. Marx tried to operate behind a democratic front for the purpose of discrediting the democratic leaders and building up his own centralized dictatorial movement which was to capture the revolution at the appropriate moment and carry it to its communist goal. The essential contradiction between democracy and communism was revealed at the very beginning.

The obvious answer to Mr. Schwarzschild is, of course, that a man as repulsive as his Marx could not have had the influence that he has undoubtedly had in the last hundred years. But Marx's influence has really been in our own time. When he died in the 1880's even the German workers were moving away from his doctrines in practice, however much verbal tribute they might pay to him. And beyond the success of Lenin in Russia there is a deeper reason for the revival of Marxism in our day. The revival is part of that reaction against liberalism and democracy which marks the twentieth century and which makes 1948 so different from 1848. This is a theme which, one hopes, will be dealt with by some of the books with which the publishers will flood us next year.

Frank H. Underhill.

### TRUMAN

MISSOURI COMPROMISE: Tris Coffin; McClelland & Stewart; pp. 315; \$3.50.

For the layman who wishes to get a living view of political democracy in the United States in the present year of Our Lord and Harry Truman, this series of close-ups by an alert Washington correspondent is more enlightening than a dozen treatises on government. Like a good documentary film, it presents in vivid panorama the personalities and struggles that centre in Congress, committees, lobbies, and administrative offices in Washington. It shows the actors in the full vigor of voice and action, and its vignettes of critical struggles behind the scenes during the transition from the Roosevelt to the Truman era frequently attain the force of stage drama.

"I didn't want to be President," the "neat gray-haired little man with smile creases at the edges of his eyes and a stubborn little chin" told Jim Farley when the mantle of F.D.R. fell so unexpectedly upon him. "I wouldn't have accepted the nomination if I had thought Mr. Roosevelt was going to die." He was happiest in the Senate, or among the small town lawyers and politicians back in Missouri. And, gradually ploughing off the Roosevelt entourage, he proceeded to pick his advisors from these "men of Missouri"; these, and the admirals and generals whom he had so greatly admired ever since his days as an artillery captain in World War I.

On a five-day trip to Missouri six months after F.D.R.'s death reporters got their first intimate glimpse of this reluctant President—standing on the porch of the small hotel, chewing gum, and talking to his old neighbors. At an informal press conference he was asked: "What are you going to do, Mr. President, about giving the atomic bomb secret to the world?" "The President shrugged his shoulders, a characteristic gesture. Sure, there wasn't any secret about atomic power. . . . But . . . we are the only nation in the world with the practical know-how and the resources to make bombs. . . . This practical know-how . . . we would keep." Had he talked this decision over with Britain and Canada? No, he hadn't. An alarmed secretary asked, "Do you want this on or off the record, Mr. President?" "There was just the slightest change in Mr. Truman's eyes behind his glasses. Then—ON THE RECORD. Why not?" There were a few more questions, then a frenzied rush of reporters to telephone and telegraph. The story flashed all over the world: BULLETIN, TRUMAN SAYS U.S. TO KEEP

ATOM BOMB SECRET. "President Truman was puzzled and disturbed. Why did all the boys have to rush off just as the party was getting under way? Someone on the front porch said, 'Mr. President, whenever you say anything it is news in every country across the world.' Mr. Truman smiled and shook his head. He said reflectively he guessed he just had trouble in remembering he was President."

What happened when Harry Truman "got used" to being President—taking into account his predilections in friends, the "mulish" streak betokened by that "stubborn little chin," his distaste for "foreign policy," his love of the military, and his complete lack of the F.D.R. genius for using politicians and pressure groups to serve a personal ideal—this is the subject of Mr. Coffin's vivid and engrossing book. It is a revealing, and rather frightening, picture.

C.M.

### CANADIAN POET

EDWIN J. PRATT: Henry W. Wells and Carl F. Klinck; Ryerson; pp. 197; \$2.50.

This book contains a biographical study by C. F. Klinck of Waterloo College, followed by an "interpretation" by H. W. Wells of Columbia University. Mr. Wells relates each of Pratt's long poems to a classical model. Thus *The Titanic*, because tragic, is compared with *Agamemnon*; *The Witches' Brew*, because comic, with *The Frogs*. *The Song of Roland*, *Beowulf*, *Henry V*, *Reynard the Fox*, *Moby Dick* and others follow in demure procession. The idea is evidently not to suggest a comparison in merit with any of these biggies, much less with all of them at once, but to try to indicate both the variety of Pratt's achievement and the kind of traditions and standards to which his poems belong, and by which they should be judged. It is a curious method, and possibly a justifiable one, but the combination of an untried method and a still active poet may be confusing to the average reader, who could easily get a hazy impression that Mr. Wells thinks that Pratt is all the great poets in the world rolled into one.

It seems to me that this does an unintentional disservice to Pratt, because Pratt is one of the most original poets now writing, if originality implies advancing the conquest of experience by art. And real originality usually springs up in unexpected quarters, catching all the critics off guard and with all their formulas useless. The subtilized lyric is now so conventional a means of poetic expression that there is practically no new variation of it that cannot be sympathetically examined. But then Pratt comes along with a series of exuberant narratives, plunging and floundering joyously about like a school of porpoises, and we discover that we have no standards ready for them. There have been very few good narratives in English poetry since the Middle Ages, and modern criticism is likely to be based on an unconscious identification of the poetical with the lyrical. But the most precise and subtle short-range critical equipment will get nowhere with a good narrative, where all the timing, phrasing, rhythm and development of ideas are long-range.

I wish, then, that Mr. Wells had confined himself to a careful discussion of the problems and characteristics of the narrative form, referring to *The Song of Roland* and *Reynard the Fox* as much as he liked as examples of that form, and without dragging in Greek dramatists. And I wish that Mr. Klinck had been a little less folksy and anecdotal, and that he had prepared the way for his collaborator by showing how Pratt's work is linked historically to the striking predilection of Canadian poets for narrative. Most poets and critics believe that modern poetry should be more closely in touch with modern life, that it should have a more robust appetite for the phenomena of a mechanical and scientific

age, that there should be more public respect for poetry, that poets should write for radio, for movies, even for government commissions. I know of no modern English poet except Pratt to whom all of these beliefs can be referred, and for that reason alone, apart altogether from his merits, his work and his career deserve the systematic study which I feel that Messrs. Klinck and Wells have just missed making.

Northrop Frye.

## THE NOVEL TO-DAY

THE NOVEL AND THE WORLD'S DILEMMA: Edwin Berry Burgum; Oxford; pp. 352; \$4.00.

The fifteen European and American novelists, whose interpretations of our chaotic modern world Mr. Burgum assesses and criticizes, divide into two groups—the disillusioned and the desperately hopeful. The author accepts with some qualifications Mr. Daiches' well-known thesis that literature depends for its significance upon some prior and commonly accepted 'public truth,' the force of which, in Mr. Burgum's view, lies in the fact that it is not consciously verbalized but simply taken for granted by the majority. But the 'public truth' of the Victorians has been shattered into a hundred private or coterie truths, and a thousand disillusionments. "Western man tends to be . . . swayed by conflicting intentions, incapable of consistency, whether of thought or feeling, or action . . . Every belief we hold is riddled with doubt." In a word, the values of society have disintegrated. In the majority of these novelists disillusion predominates over the hope of finding a new public truth: Proust shows the collapse of French civilization and Faulkner reveals patterns in American decadence; Kafka reveals the bankruptcy of faith and Joyce the impasse of individualism; Virginia Woolf's room is empty and Aldous Huxley has retreated from life to the American desert and a synthetic mysticism; Saroyan's sentimentalizing of the Christian tradition is shallow.

In spite of this pageant of disillusionment, Mr. Burgum sees the emergence of a 'new public truth' in the work of younger writers of the 'thirties. These writers find decadence only a part of the picture. "Defining democracy with some precision as guaranteeing 'freedom from want' to the masses of mankind, as guaranteeing to each individual the satisfaction of fulfilling his potentialities, their attention as novelists was naturally directed to the common man. . . . In the common man they saw the recovery from decadence in the restoration of 'public truth' and psychological integration." Steinbeck, Richard Wright, Malraux, and possibly Dreiser and Thomas Wolfe, are fuglemen of this new integration. The author's sympathies lie with them.

The dynamic of this hope—and it is a noble one, even if it is not exactly new—is to be humanitarian activism based on a belief in the dignity and brotherhood of man. Admittedly it is not Utopian and the author's last words are that this hope is for men who can reconcile themselves to living with error "so long as it does not predominate over the good." What is envisaged is, in fact, an ethical code based on the emotion of human brotherhood without reference to absolutes or supernatural sanctions. Like most of his novelists, Mr. Burgum seems to take it for granted that, in a world grown mechanistic and empirical in its outlook, Christianity as a supernatural dynamic is dying or dead for most people. There is no "Power Outside" to help man. He must raise himself by his own bootstraps; by a miracle of auto-genesis he must give birth to a human nature that is not "good" but "better." For those who think that Christianity is dead, a faith in human brotherhood and in the dignity of man is probably as good a fragment to save from its ruin as any. But human selfishness is not less obstinate and ingrained

than it was before the days of Freud and Jung, though possibly we may understand it better. It is legitimate to wonder whether a humanitarian activism shut within the walls of human finiteness can face the reality of selfishness adequately without the sanctions of conduct once provided by the Christian religion. If it cannot then it has merely scratched the surface of the human problem.

Though this book lacks precision and a clear outline in its argument (in spite of its title, the world's condition is nowhere sharply defined in the form of a dilemma) it is nevertheless full of interesting and thoughtful criticisms of the various interpretations these novelists make of their times.

Philip Child.

## OPPOSING FORCES

MOON GAFFNEY: Harry Sylvester; Oxford; pp. 289; \$3.25.

"Some might call it dry rot. Others, more violent, might say the Church stank. Teresa of Avila did once . . . Still others, the *New Republic*, for example" (or the *Canadian Forum*) "might say there existed a grave dichotomy between Catholic thought and Catholic practice."

That, succinctly, is the theme of Mr. Sylvester's novel which this non-Catholic reviewer found engrossing, rewarding, and no little terrifying.

This book might well have been called the education of Moon Gaffney, for it is the story of his development from a rising young Tammany ward-heeler to a liberal well imbued with social consciousness. Moon has the politician's prerequisites: conviviality and the gift of gab. He holds down a well-paid sinecure at the City Hall because he has the right connections; he stands in well with the hierarchy because he never dreams of questioning either the preachings or the practices of the Church. Errand boy for the bosses, he already deals out a bit of patronage and looks forward (not improbably) to becoming mayor of New York City.

All this changes, not because of any momentous happenings, but, as the scene shifts from Mott Street to Park Avenue, from a casual word at a dance, a chance meeting with someone who sheds new light on old ideas, disillusionment with a girl who represents qualities Moon had admired. He meets a group of young Catholics who run a left-wing paper; he tries to stand up for some poor tenants evicted from property owned by the Church and comes to grips with the monsignor. He befriends a Catholic labor leader who is opposing the Tammany-controlled union—and loses his job. But Moon's political downfall is constantly balanced by his spiritual growth.

The book is revealing because it so frankly delineates opposing forces within the Catholic Church. To a Protestant, it's always confusing to find liberal Catholics expressing one view, reactionary ones the opposite. The mere fact of their being Catholics, we feel vaguely, should make their viewpoints homogeneous. Which is the true Catholic point of view? Is there one?

That's why it's a relief to have Mr. Sylvester come out flatly and say that the fascistic leanings of the Catholic Church are indications of decadence; that the priests who preach intolerance, who condemn fornication as worse than murder, who put chastity above charity, are perverting the real teachings of Christ. It is not Catholic doctrine that is criticized but the conduct of the parish priest who allows secular hatreds to permeate his religious beliefs.

The book is terrifying because it indicates how hard it is to be a Catholic radical in the face of such complacency, hypocrisy, and jingoistic prejudice. It took courage to write this book. If the writing seems self-conscious now and then, it is because Mr. Sylvester's technique doesn't quite reach



the heights of his ambitious project. But if he continues to have as much to say in other books as in this, he should always find readers. *H.T.T.*

### WAR DIARY

HUGH DORMER'S DIARIES: Clarke, Irwin and Co., 1947; pp. 158; \$2.25.

Hugh Dormer was a young Irish Guards officer, slain near Caumont in France shortly after "D" Day. His diaries are, for the most part, a record of his previous service, in 1943, as a secret operator in France. His target for sabotage on these parachute missions was a shale oil mine and distillery plant at Le Creusot, and in the process of accomplishing his task he encountered adventures in the French countryside, in Paris, and in the Pyrenees, Spain, and Portugal, on the tortuous route home, which make up a narrative packed with daring and sheer endurance. The book is the work of a youth, a story told in a straightforward and extremely severe fashion. One remembers afterwards with some displeasure the "suspense" fiction of the war years, which reaped its authors such profits at no such cost. Hugh Dormer's diaries are not likely to reach such a wide public as did their fictional imitations, and yet they are the very sort of material of which the latter were woven.

A devout Catholic of good family, and a student at Christ Church, Oxford, Dormer joined the Guards when war first broke out. His diaries display the sensitive attitude toward tradition and duty which betrays the well-bred young man.

When he is resting, or summing up, he reflects on the moral issues involved in war with a singular naïveté and an equally striking class-consciousness. One wonders throughout the book why so little space is devoted to those companions who served under him on his missions. A sentence near the end of the diaries perhaps gives the answer: "And many of my fellow officers, who hitherto have seen only the different tastes and the brutish side of the guardsmen, are appreciating for the first time that they are human beings like themselves . . . Our class has sometimes learnt to be elegant at the sacrifice of the natural virtues, and guardsmen are rarely other than simple, like children, and that is a quality which I prize and envy above all others."

Such a view, although presented in all sincerity, is not likely to be well received, either here or in the homes of the simple fellows referred to, and will certainly prevent the book from becoming the classic of the war, as prophesied by its publishers. However, in a diary we expect to find the man as he sees himself to be, and there is no doubt that in the record left by this lad, who found for himself the end he anticipated with all the fervor of a mystic, one may discover a courage and a faith worthy of the hero that he was.

*G. J. Wood.*

### POETRY

THE BLOSSOMING THORN: John Coulter; Ryerson; pp. 54; \$2.00.

Mr. Coulter already has an impressive record as dramatist, novelist and author of operatic librettos. For the librettos *Transit Through Fire* and *Deirdre of the Sorrows*, he tells us, he began to write verse almost for the first time. The poems in this volume were written as by-products of the longer works.

In "An Apprentice's Note for Fellow Craftsmen" appended to this book, Mr. Coulter writes: "For the craft of verse I had a respect so deep that it amounted to an inhibition against trying to master it." Perhaps that accounts for the experimental and uneven quality of the book as a whole. The mood ranges all the way from elegiac to harshly satirical

and the structure of the verses is no less varied. Some appear to be literary exercises in which Mr. Coulter is more interested in experimenting with form than he is in communicating an experience. In these the texture of the verse tends to be loose and the imagery conventional and imprecise. The most successful are the brief lyrics, some of which have been set to music—a song cycle—by Robert Fleming.

Mr. Coulter is not yet quite at home in poetry. Nor is he quite at home in Canada. Among the most moving and deeply felt of the poems are those in which he tells us how

I still an exile range

Through this new land, and while I claim it mine  
Do hear in my heart the contradictory call  
Of curfews on the hills of Donegal.

*William Brown*

VOYAGEUR and Other Poems: R. E. Rashley; Ryerson; pp. 16; 75c.

This booklet by a young Saskatchewan poet deserves wide recognition. There has been quite a bit of prairie painting, but very little prairie poetry. The fifth poem, entitled "Traveller on the Prairies," should have really stood first, as it inaugurates the theme clearly:

*Here is no rock to build on, gaunt Voyageur,  
Here you must ever be wayfarer, wanderer,  
This black wind blows from the edge of no human sea.*

*Put out your hand to lean, no tree leans to you,  
Throw your parched body in the withered grass,  
No bush holds comfort,  
Gaze at the level distance as you will  
No one has gone before, no one is following.  
Nothing is there but the drift of unremitting years  
And the sand sifting into your footprints, and  
The coyote fears.*

Certain images stand out throughout the poems: the sun-faced land, the hardening bone, the toes unable to grip in the snow or sand, the wild rose of the prairies, the silhouette of the Voyageur himself, the wind's searing frustration—only to mention some. The technique suggests experimental variety, sometimes unsuccessful, but always alert and interesting. Opening trochees and frequent short endings, part of very lengthy sentences (yet by no means Whitmanish catalogues, as the single words count fully), give the verse a peculiar emphasis and ruggedness, a fit counterpoint to the subject matter. Proseiness has unfortunately not been wholly avoided.

While the prairie forms the leading theme, many poems have the subject of war and love. The latter show occasionally a remarkable handling of a lightly-accented rhythmical line, a thing difficult to do in modern English. These are least typical, however. "Restoration" near the end strikes a far more characteristic note, one of peculiar intellectual complexity as well as honesty in which the poet speaks of the peculiar widening which one's personality achieves through the experience of love.

*David Hoeniger.*

A WORLD I NEVER MADE: James T. Farrell; McClelland & Stewart (World Publishing Co.); pp. 508; \$1.79.

This is a reprint of the first volume of the Danny O'Neill tetralogy, originally published in 1936. As in most of Farrell's work the scene is Chicago and the milieu Irish-Catholic.

Seven-year-old Danny, the prototype of Farrell himself, has been sent to live with his grandmother O'Flaherty because of the abject physical poverty of his own parents. But it is doubtful if he is any better off, for the O'Flaherty family, financially comfortable, flounders hopelessly in the



same kind of spiritual and cultural poverty we have already met in *Studs Lonigan*. For most of the characters, revolt is expressed at best through daydreams, at worst in drunkenness and violence.

There the resemblance to *Studs Lonigan* ends, for the general movement of the book is in a different direction. Studs succumbed to the environment and his epic ended in disintegration and disaster. But there are already faint indications, arising largely from the feeling of homelessness from which he suffers, that young Danny's revolt will be creative.

The shift of attention from the working-class O'Neills to the middle-class O'Flahertys and through three generations gives the novel, in some respects, a richness and diversity that was lacking in *Studs Lonigan*. The realism is as uncompromising as ever and the dialogue is as frank as any that has ever been written. But the very violence of the language, the florid Irish speech and the fantastic mingling of piety and profanity give a kind of grim, unsmiling humor even to such scenes of brutality as those in which Danny's drunken Aunt Margaret curses and beats her equally drunken mother.

The world that Farrell made is all too real and the people who live in it are as true and as three-dimensional as any in modern American or English literature. *William Brown.*

**THE OTHER THEATRE:** Norman Marshall; John Lehmann Ltd.; pp. 240; \$5.00.

The director of London's Gate Theatre from 1934 to 1940 has written an informal and rather brief but valuably documented history of England's "other theatre" since the early 1920's—the "rebel organizations" who saved the English stage from stagnation by refusing to accept the drab monotony imposed by West-End managers and the Censor. This is what the author considers the success story of such internationally known groups as the Oxford Playhouse, the Old Vic, the Cambridge Festival Theatre, the Birmingham Repertory, the Stage Society, the Gate Theatre, the Sadler's Wells Ballet and several others, described with appreciation and insight, and balanced by a series of interesting critical estimates. This book was needed; it belongs on the shelf with Norris Houghton's *Moscow Rehearsals*, Harold Clurman's *The Fervent Years*, and the other records of this experimental period of the theatre's history.

*Vincent Tovell.*

**THE COSMIC SHAPE:** Ross Nichols and James Kirup; The Forge Press; pp. 111; \$2.50.

The authors believe that Jung's theory of "archetypes" has provided a formula for gathering together the myths of all countries into a single gigantic mythical form, in which the death-and-resurrection pattern founded on the return of spring looms most prominently. This thesis has got far beyond the stage of intuitive guesswork which they appear still to be in, but their comments are often illuminating and some of the illustrative poems, notably "The Sleeper in the Earth," have much eloquent and haunting power. They feel that England should develop the genuine thing that the Nazi blood-and-soil cult perverted, education in national mythology associated with a growth of symbolic poetry and drama and a revival of traditional rituals. This has been tried before, and the authors do not tell us how to prevent it from ending in one more self-conscious prance around a maypole by antiquarian simple-lifers. *N.F.*

**BEND SINISTER:** Vladimir Nabokov; Oxford (Holt); pp. 242; \$3.25.

According to the *Partisan Review's* fiction reviewer (who liked the book), Vladimir Nabokov is "unable to forget the

haunting existence of Joyce, Proust, Kafka, Surrealism, and modern poetry . . ." Whatever helpful influence these shades might separately have exerted, however, together they brood unhappily over the author and help greatly to ruin his novel. *Bend Sinister* is pretentious, confusing, unbearably dull.

It is a novel, a fantasy, about totalitarianism—fascist or Stalinist, something of both and of neither. The fictitious regime requires the services and support of Krug, professor of philosophy, an internationally respected scholar; so fame, terror, sex, each in its way is used to tempt him. The state finally gets its philosopher: Krug's son is murdered, he is driven mad. There are a handful of brilliant and horrible moments, also a style of which the publishers at least are proud. But the style is false, inflated, precious; it staggers drunkenly in and out of dead-end alleys. And somewhere along the way totalitarianism manages to escape significant definition. *R.L.W.*

**THE SURVIVORS:** John Sommerfield; John Lehmann Ltd.; pp. 192; \$3.00.

Life in R.A.F. operational bases in North Africa and India is the theme of most of the short stories in this little volume. One gains the impression throughout that much of the material is autobiographical, for the effect is gained through the intensely observant commentary of a narrator who is presumably the author making no attempt at disguise. As in some grim kaleidoscope, the bored and despairing characters change very little from story to story; it is when they are shaken up ever so slightly by some incident in their own camp that a new situation arranges itself out of the old material. The author's sensitive observations restore the original acute tension to moments which in retrospect seem trivial, and recreate those strange values whose life-span coincided with that of the war.

Airmen who served in the theatres dealt with in this collection will appreciate the skill with which Mr. Sommerfield has caught the mixture of the exotic and the forlorn which was the serviceman's life in the tropics. *G. J. Wood.*

**MARY BARTON:** Mrs. Gaskell (with an introduction by Lettice Cooper); John Lehmann Ltd. (The Chiltern Library); pp. 376; \$3.00.

Mrs. Gaskell's first novel appeared in 1847; this reprint marks the centenary; It would be easy to pick holes in *Mary Barton* as a novel: the plot is too carefully contrived and uses too many familiar melodramatic situations; the characters are drawn with little subtlety; the style in some passages exhibits the overwrought rhetoric of the Victorian stage. But the fact remains that it is a rewarding novel to read. When the author is dealing (as for the most part she is) with the conditions in which poor mill-hands lived in Manchester during the "Hungry Forties," she writes with a powerful and grim accuracy; she catches the manners and speech of the poor with a fidelity as convincing as Gissing's, and with a tragic, poetic energy of her own. At such times there is no longer melodrama; there is instead the perennially significant drama of human suffering and endurance.

*F.E.L.P.*

**DEMETRIOS CAPETANAKAS:** John Lehmann Limited; pp. 183; \$3.00.

Demetrios Capetanakas, a young Greek professor of philosophy and poet, lived in England during the first five war years and died there in 1944, "of an incurable disease." During those few years he began to write in English and produced the handful of poems and essays collected here.

Capetanakas' finished work provides sketchy material for sound criticism, and the claims of John Lehmann and Edith

## BOOK SALE

**One Nation.** Wallace Stegner and the Editors of Look, Houghton Mifflin Co., 1945. This is a pioneer venture in book publishing and is the product of more than a year's constant travel and study throughout most of the States of the Union and a good part of Mexico. Written in collaboration with the editors of Look, it contains over 300 photographs selected from public or private files or taken on the spot by photographers accompanying the author. The job which Mr. Stegner attempts and accomplishes is to bring into vivid relief the dangers of group-suspicion and group-hatred and the narrow tribal loyalties that can undermine a nation. Original price, \$4.75. Reduced price, \$2.50.

**Black Boy,** Richard Wright, originally printed by Harpers in 1937. This book has been reprinted by World Publishing Co. It is a moving story of Negro Youth in America by one of America's most outstanding authors. A Negro himself, he has written an autobiography which offers a challenge to the people of America. Original reprint price, \$3.00. Reduced price, \$1.50.

**The White Rock,** by Denys Val Baker, published by Sylvan Press, 1945. Powys' childhood is dominated by the strange behaviour of his sister Margiad and constantly overshadowed by conflicting stories about his mother, lost into the dim past beyond his earliest memory. An excellent novel based on the psychological fears and dream life of children. Original price, \$2.50. Reduced price, \$1.25.

**The Clouds Are Big With Mercy,** a collection of short stories by Fred Urquhart, published by William MacLellan, 1946. This is a collection of sixteen stories. Their subject matter ranges from the emotions displayed by a small boy during the civil war; from the fears of a charwoman for the strange young man in a house where she goes to work; to the passions aroused in a group of Scottish laundry girls when a detachment of Polish soldiers come to their little town—the attraction held for these girls unused to such politeness and heel clicking, and then the inevitable disillusionment they brought them is skillfully brought out in this long story. There are stories also of Edinburgh slums, full of that gaiety, bawdiness and gusto for life, which are characteristic of the Scottish working class, and which the author has made his special metier. Original price, \$2.00. Reduced price, \$1.00.

**New Deal for Coal,** Harold Wilson, published by Contact Books in 1945. In this book the author, a young Labor candidate, formerly Director of Economics and Statistics at the Ministry of Fuel and Power, Secretary of the Greene Miners' Wages Board and author of Statistical Digest, describes and analyses the coal problem, examining the Foot Scheme and puts forward a radical solution, prepared in consultation with leading members of the National Union of Mineworkers and of the Labor Party. Original price, \$2.00. Reduced price, \$1.00.

**New World A-Coming,** Roi Ottley, Houghton Mifflin, 1943. Harlem is one of the most incredible communities in the world and Roi Ottley, as a "native son," gives a penetrating and illuminating interpretation of life there. He knows it from penthouse to shanty, from Holy Roller Temple to hot spot, and beneath this flimflam of Harlem, Roi Ottley has been able to vocalize the Negro's Search for Democracy. It won the Life-in-America award in 1943 and is must reading for anyone interested in the age-old problems of race prejudice, labor, religion, nationalism and war. Original price, \$2.00. Reduced price, \$1.00.

**Flight Into Darkness,** Ralph Gustafson, Pantheon, 1944. Ralph Gustafson was born near Sherbrooke, Que., in 1909 and is a graduate of Bishop's University and Oxford. In 1935, a first volume of poems was given the Quebec Government Literary Award. Alfred The Great, a chronicle play in verse was published in England in 1937. He is editor of Anthology of Canadian Poetry and Canadian Accent in the Penguin Series and an Anthology of Canadian Poets in New Directions Poets of the Year Series. Original price, \$2.25. Reduced price, \$1.25.

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Sitwell, which presumably are based partly on belief in the man's potentialities, will probably seem somewhat inflated to the general reader. His poetry, superficially direct, simple and rigidly controlled, has anxious undertones. In the essays he displays a kind of Existential concern for the effect of "nothingness" on the creative writer. Perhaps it is merely my own suspicion of literary Existentialism which causes me to feel that Capetanakas is too often satisfied to define little more than the preliminary recognition of alienation and despair. R.L.W.

## ALSO RECEIVED

**AMERICA'S ROLE IN CHINA:** Everett D. Hawkins; American Institute of Pacific Relations; pp. 64; 35c.

**READING IN TORONTO 1946:** sixty-third Annual Report of the Toronto Public Library Board; Ryerson; pp. 51.

**CANADIAN EDUCATION** (Vol. 11, No. 3, April, May, June, 1947) containing a study of National History Textbooks used in the schools of Canada and the United States; The Canadian Education Association; pp. 94.

**COMMUNITY AND CULTURE,** The Founders' Day Address at the University of New Brunswick; Arthur L. Phelps; introduction by Desmond Pacey; University of New Brunswick; pp. 17.

**QUAKERS AND PEACE:** Ruth Freeman; Pacifist Research Bureau; pp. 70; 65c.

**MY DAYS OF ANGER:** James T. Farrell; McClelland & Stewart (World Publishing Co.); pp. 402; \$1.79.

**FATHER AND SON:** James T. Farrell; McClelland & Stewart (World Publishing Co.); pp. 616; \$1.79.

**THE ONE HOPE OF PEACE:** Universal Disarmament under International Control; Norman Thomas; Post War World Council; pp. 20; 20c.

**HOW AMERICA IS BEING MILITARIZED:** Oswald Garrison Villard; Post War World Council; pp. 22; 20c.

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